

THE NEVV BIRTH:

OR
A TREATISE OF RE-
GENERATION, DELIVERED
IN CERTAINE SERMONS,
and published by

WILLIAM WHATELY, *Preacher*
and Minister of *Banbury* in *Oxford-*
shire.

1. Cor. 5. 17.

*If any man be in Christ, he is a new creature: old things are
passed away; behold, all things are become new.*



LONDON,

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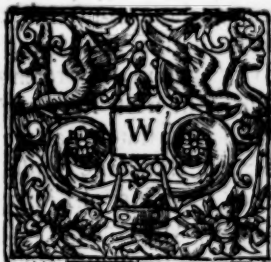
Antiq. f. E. 25





TO THE WOR-
SHIPFULL THE MAIOR, AL-
DERMEN AND BURGESSES,
and the rest of the Inhabitants of the
Towne and Parish of Banbury: the .

Author dedicateth the follow-
ing Treatise, and wisheth
all happinesse.



Orshipfull and welbelo-
ued, I haue (not long
since) preached amongst
you some things, concer-
ning the nature of the
New Birth. I am glad to
vnderstand, that in hand-
ling of them, I gaue to
some of you some good
content. I am willing (you see) to renew your con-
tent, by offering the same things now to your eyes,
that formerly to your eares; that the serious (and I
hope) often reading, of what you but once heard,
may instruct you better, and ground you further,
in this necessary doctrine. And, Oh that the Lord
of-Heauen would please so effectually to co-ope-
rate with his Word, that many of you may be-
come partakers of this happy and sauing worke of
grace!

The Epistle Dedicatorie.

grace! My greatest couetousnesse is, that your soules may bee thus enriched; my greatest ambition, that they may be thus aduanced. To this end haue I bent mine endeauours amongst you in the constant imployment of the talent lent mee by God: which, how heartily doe I wish and pray, that it may be auailable for your renouation! For in truth, the whole world is not worthy to stand in comparison, with this life of holinesse. I say it againe, All the greatest aduancements, profits, pleasures (which this prick of earth, this almost nothing, that we tread vpon, is able to affoord) are in no sort to be esteemed desirable; if they bee layd in the ballance, against those heauenly preferments, those infinite treasures, those vn-utterable comforts, whereto this estate of grace doth bring those that are brought vnto it (euen in this present world in some good measure: but most fully) in the vpper region of this world, the stately pallace of heauen, the fairest roome of this large house, and the Presence Chamber of the King of Kings. Why then is any man, especially why is any of you (to whom these things haue bene frequently deliuered, on whom they haue bene earnestly pressed, on whom they are constantly inculcated; why (I say) is any of you) so worse than childish, yea, than brutish, as to be carelesse of seeking that vnspeakable felicitie, from which nothing can hinder you, but your owne sloathful negligence, or wilful carelesnesse, in not vouchsafing to seeke it? This small Treatise I am now bold to dedicate vnto you; both that it may witnesse to your owne consciences

ces, and all that reade it, that none of you doth
want grace for want of meanes to get it; either on
Christs part, the King of your soules, or on my
part, his vnworthy Ambassadour: and also that it
may be present with you at all times, to prouoke
you to get that holinesse, without which (you haue
learned, that) you cannot be saued. Accept (I pray
you) of this my labour, as a testimony of my desire
of your soules welfare; and make this one onely
sufficient recompence of this, and all other my tra-
uaile amongst you, of receiuing the grace that
God offers; and struiuing to bee such, as heere you
may finde, that all the citizens of heauen must be,
euen men regenerate. So with my most feruent
prayers to God for your prosperitie, I kindly
take my leaue; resting (so long as the ouer-
weightinesse, and ouer-toylsomnesse
of the place shall suffer)
your Pastor.

W. Whately.

May 8. 1618.

THE METHODE OF THE TREATISE.

THe Doctrine concerning the necessities of Regeneration,

is, **1. Prepondded and proved by testimonies of Scripture.**

- 2. Confirmed by foure manifest reasons, taken from the**
- 1. Insulnesse of mans corrupt nature.
 - 2. Puritie of Gods nature.
 - 3. Tenour of the Covenant of grace.
 - 4. End of Christ sufferings.

Efficient { Principall, the holy Ghost.
Instrumentall, the Word of God, chiefly preached.

1. By a description of regeneration from the

Causes { Materiall, Holinesse.
Formall, Infusion.
Finall, Gods glory in the persons salvation.
Subject, which is the whole Man.

3. Explicated

- 2. By a declaration of the degrees and order of working it, which are foure.**
- 1. By discovering to a man his natural insulnesse.
 - 2. By stirring up in him a settled desire of pardon, and of holinesse.
 - 3. By dropping into him the spirit of praier, inabling him solemnely to beg the two forenamed things at the hand of God.
 - 4. By sealing him with the Spirit of Promise, which certifying him of acceptance with God, inprints in his will a firme purpose of living to him hereafter, and so hee is a new creature.

The Methode of the Treatise.

1. A spirituall combat with the Diuell, the World, and the Fleſh; where the combat of fleſh and ſpirit is diſtinguiſhed from the combat of the light of Conſcience, and the corruption of the wil, in ſixe points.

1. In the things that are at variance.
2. In the things about which they fight.
3. In the motives inducing them to fight.
4. In the weapons by which they fight.
5. In the ſucceſſe of the combat.

3. By a declaration of the effects that follow, which are foure,

2. In a good conuerſation in both parts of it,

1. Leaving all euill

Knowne

Groſſer, ſo as not ordinarily to commit it.

Leſſe groſſe, ſo as not to allow, excuſe, defend it.

Suſpected, ſo as to ſeeke, and be willing to know it, and to leaue it.

For extent, Of all ſorts.

2. Doing good

Out of conſcience to God.

Manner, According to the direction of the Word.

3. A knowledge of his owne being regenerate, unleſſe caſes of

1. Infancie and new coming on.

2. Strong tentations.

3. Spirituall ſwounes of ſin Quantitie.

4. Growth in grace, where of the

Kinds are either in

Qualitie.

Manner is, though not without diuers (it may be) long ſtops, as in ſickeneſſe, yet by recovering out of all.

The Method of the Treatise.

4. A Declaration of the principall graces of the new man in the

1. Chief faculties.

1. Understanding

1. Knowledge.

2. Faith { God,
The Word of
in God.

2. Conscience

1. Peaceablenesse.
2. Wakefulnesse.

3. Will

1. Being carried after God
2. Subjection to the will of
God.

2. The inferior powers,

1. Memory.
2. Imagination
3. Affections.

1. General to all, to trie themselves.

Terrifie them.

4. Applied by making uses,

2. Special to be

To regenerate, to

To exhort them to be regenerate by

1. Desiring and begging for the spirit of regeneration.
2. Hiding the doctrine of the law and Gospel in their hearts.
3. Constant hearing the Word of God preached, and meditating of it after hearing.

1. To comfort them in the sight of their happines.

1. By avoiding ill company, & keeping good.
2. By avoiding things sinfull, in resisting the first motions.

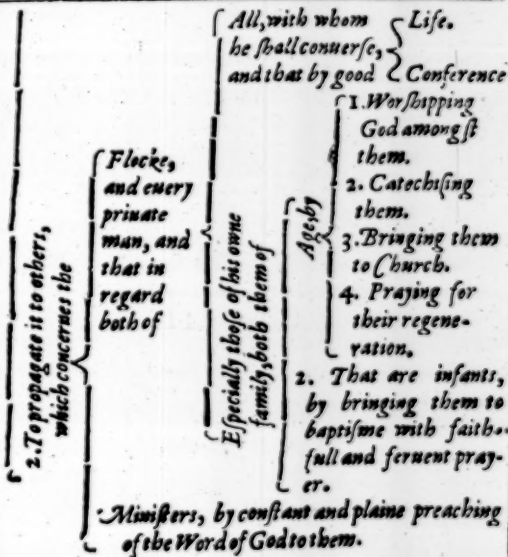
Regenerate,

2. To exhort them to two things.

1. To cherish grace in themselves,

3. By sinning excessive in things indifferent.
4. By being constant in religious exercises.

The Methode of the Treatise.



THE

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THE NEW BIRTH,

OR,

A TREATISE OF REGE-
NERATION, &c.

John 3. 3.

*Verily, verily, I say unto thee, unlesse a man be
borne againe, he cannot see the kingdome of God.*

Chap. I.

*Shewing the order of the words, and the do-
ctrine of them.*



After that the report of our Saviours
many and great Miracles, had
caused many of the common peo-
ple in great multitudes to follow
after him; at length also a man of
better note & esteem (though co-
monly the men of most note in the world, are most
backward to the things of most use for the soule)
bethinkes

bethinkes himselfe of visiting and conferring with him. This man by Name is called *Nicodemus*; by Place, he was a Ruler of the Iewes; by Degree, a Doctor; by Sect, a Pharisee; a generation of men, not so glorious in the world, for their faire outside, as loathsome to Christ for their foule inside. Now because the carnall regarde of his worldly credit (the maine blocke that many times lies in the way of greatnesse, to hinder it from frequenting the poore and despised Schoole of Christ) made him vnwilling to be seene, and accounted one of the followers of the poore Carpenter of *Nazareth*: he therefore hides himselfe vnder the curtaine of darknesse, and chuseth the opportunitie of the Night-season; by benefit whereof, he might enioy some priuate communication with our blessed Sauour, vnobserved of his proud and spightfull fellow-Pharisees. His first salutation to Christ is formerly set downe, and hath in it a manifest demonstration of much respect and reuerence borne vnto him; for he doth acknowledge him to bee a Teacher sent of God, and giues a iust reason of his such confession, from the great Miracles which he had wrought, and did daily worke amongst them, beyond all possibility, eyther of ignorance or deniall. So hath our Sauour gotten a new Scholar into his Schoole, and therefore enters him (as it was fit he should, though he were for other learning a great Scholar) into the very A B C of Christian Religion; and begins to teach him the first principles and rudiments of the doctrine of saluation. The points of Doctrine, wherein our Lord

Lord instructeth this Ruler and Doctor are two; in themselves easie enough, yet the first and easiest of them goes much about his carnall and shallow capacitie. The first point is of the persons that shall be saved; the second, is of the causes of salvation and damnation. The former is in this verse propounded, and after to the thirteenth in more words discussed, vpon occasion of *Nicodemus*, his grosse and vndoctor-like obiection: for which grossenesse, hee being gently reprehended, giues Christ leaue to proceed in the second, without interruption, from the thirteenth verse to the two and twentieth. So then the words read, containe the very foundation and corner-stone, as I may terme it, of the doctrine of Christianitie, which Christ seeketh to lay fast in the heart of the honest-hearted, but (for all his great learning) ignorant *Nicodemus*. The words themselves draw vs to two considerable points in them; the prooffe; the doctrine prooued. The prooffe, Christs authoritie and word, deliuered in an earnestly-doubled asseueration; *Verily, verily, I* (whom before thou didst confesse to be a Teacher sent of God) *say vnto thee*. The doctrine prooued, is about the subiect of salvation, or the persons that may, or may not attaine eternall life, laid downe in a conditionall proposition negatiuely, thus; *unlesse a man be* (or if a man be not) *borne againe, he shall not see the Kingdome of God*. Of Christs vehement and repeated asseueration I will say nothing, but in that doctrine, whereof he sees cause to make so plaine and strong an affirmation, I will be bold to dwell a while, because

because the knowledge of it is so exceedingly needfull, that without it, in vaine, and idle is all else that wee can possibly know concerning God, or Christ, or the doctrine of the Scriptures. Marke then, I pray you, this most necessary instruction, and learne you (if you haue not hitherto learned) at this time, that which this ancient Teacher in Israel was first set to learne, that *No man can be saved, vnlesse he be regenerate.* No person, be he Iew or Gentile; Christian or Pagan; Pharise; or of other Sect; Ruler or of inferiour place; learned or vlettered; Doctor or of lower degree; no person, I say, of what Nation, condition, wit, knowledge, vertue, or other excellencie soeuer he be, can possibly see (that is, enioy) the Kingdome of God (that is the blissefull estate of heavenly glory), if he bee not borne againe (that is made quite a new man, from that that he was in his first birth): not (as *Nicodemus* too too grossely fancied) by a carnall re-entring into his mothers belly; but by a spirituall renewing of his whole man, in all the powers thereof. There is a totall, and absolute impossibilitie of any mans being admitted into the place and state of celestiall happinesse, vnlesse he be regenerate, Sooner may Angels turne diuels; men beasts; and beasts stones; and all the world iust nothing; than that any one vnrenewed person, shall haue entrance into heauen. Yea, as possible is it, that God should cease to bee God, as that any man, not made anew according to the image of God, should bee receiued into the blessed vision, possession, fruition of God; and of all vtterly impossible things, this is (if of such things there

there might bee any comparifon) one of the moſt impoſſible ; that there ſhould bee any communion betwixt God and man (by Gods participating his fauour and bleſſedneſſe vnto man), ſo long as man remaineth in the eſtate of his corrupted nature, not being created according to God, in rightcouſneſſe and true holineſſe. It neither is now, nor euer was, nor euer ſhall bee found, that any man ſhould get within the gates of the kingdome of glory; vnleſſe he haue firſt entred into the kingdom of grace through the Churches narrow wombe of regeneration. A new birth, is abſolutely needfull to an eternall life; and in a word, regeneration of perfect neceſſity to ſaluation. It were a matter euen very ſuperfluous, to ſeek more prooſes, after ſuch a testimony, of ſuch a witneſſe (or author rather) as Chriſt is. But the vnbeleeuing ſpirit of man doth ſtand in neede of ouer-abundant conuiſion, in truthes of this ſtraine. Wherefore I will a while ſtand to make good this point, and then (after explanation) proceed to apply it. Firſt, we may reade *Ezechiel* crying out to the old Church, in theſe words, *Make you a new heart, and a new ſpirit, for why will you die, O houſe of Iſrael?* What more euidēt, then that this queſtion doth take it for granted, that the houſe of Iſrael, the ſeede of *Abraham*, followers of the true God, profeſſors of true religion, ſealed with circumciſion, admitted vnto the Altar, and partieipating of the ſacrifices according to the Law, and worſhipping the God of heauen, after the externall manner preſcribed by himſelf: that theſe I ſay (and therefore queſtionleſſe none other) could

Ezek. 18. 13.

Prose 31.

Chap. 12. 14.

could not escape death, euen eternall death; death of body, and death of soule, if they got not a new heart, and a new spirit; that is (the same thing being expressed in diuersitie of phrased) were not borne againe, as our Sauour pleaseth to teache it? For this cause the same Prophet a little after, and in one or two places more, calleth vpon them, saying, *returne and liue yee*: so that but by conuerting, there is no liuing, and conuersion and regeneration are alwaies and altogether inseparable: therefore life and regeneration must needs goe together; haue one, and haue both; misse one, and misse both. To the same purpose the Author to the Hebrewes speaketh, in these words, *without holinesse*, (and that no man hath but by being borne againe; for the image of God lost in *Adam*, is not recovered but by the new birth in Christ), I say, without holinesse, *no man shall see God*.

CHAP. II.

Shewing the reasons of the point.



Three testimonies are plentifully sufficient to confirme any diuine truth. But (because it will helpe much to conceiue of the point of regeneration, that we doe well vnderstand the grounds of the impossibilitie of being saued without it); we will therefore lay them downe also for further proof of the point. These are in whole, or in chiefe foure:

4. Reasons.

First,

First, the monstrous filthinesse of man in his first birth.

Secondly, the infinite puritie and perfection of Gods nature.

Thirdly, the tenour of the couenant of grace, wherein the saluation of lost mankinde is promised.

Fourthly, the fruite and end of Christs death and obedience, whereby our saluation is deserued. For the first of these reasons. Man in his first birth (euen euery particular man, woman, and childe, Christ Iesus alone excepted, who was therefore conceiued by the holy Ghost, that he might escape that pollution) is conceiued in sinne, and borne in wickedness, as *Dauid* speaketh of himselfe. By reason of the first sinne of our first parents, (which is imputed to each of vs, because they did it in each of our steads, in whom each of vs was then originally comprehended) we, being branches of that bitter roote, are each of vs become sonnes of disobedience, subiects to the God of this world, slaues to sinne, captiues vnder the dominion and power of lust, hauing our vnderstandings darkened, and hearts hardned: so that, we can neither conceiue, nor receiue the things of God; but are led of Satan, at his pleasure, to doe his will, according as hee doth effectually worke in vs. In a word, we are enemies to God, heires of death, children of the diuell, dead in sinnes and trespasses, doing the lusts of the flesh and of the minde, and by nature sonnes of wrath and destruction, one as well as another. A man in the state of corrupt nature,

1. From mans
naturall fil-
thinesse;

Psal. 51.

is nothing else but a filthy dunghill of all abominable vices: he is a stinking rotten carrion, become altogether vnprofitable and good for nothing: his heart is the diuels store-houſe, an heape of odious luſts; his tongue is a fountaine of curſing and bitternesse, and rotten communication; his hand is a miſchieuous instrument of filthineſſe, deceit, and violence; his eyes great thorow-fares of luſt, pride, and vanitie; his feet are ſwift engines, moving ſtrongly to reuenge, wantonneſſe and lucre; his life a long chaine of ſinfull actions, euery later linke being more wicked than the former: yea it is but (as it were) one continued web of wickedneſſe, ſpun out, and made vp, by the hands of the diuell and the fleſh, an euill ſpinner, and a worſe weauer. He is nothing but a pitcher of earth, filled vp to the brim, with the poyſonfull liquor of hell. He brings into the world with him, the kernell of all impietie and iniuſtice; euen an aptneſſe and diſpoſition to all the fouleſt acts, that lye within the poſſibilitie of his naturall ſtrength and meanes to performe, either againſt the Lord, or againſt his neighbour; and an vtter vnaptneſſe and inabilityie to doe any thing (that in the true iudgement and eſtimation of God, who onely can iudge aright in this caſe,) is, or may bee termed good, as anſwerable to his law. In his ſoule and body there lies the ſpawne of all wickedneſſe: of Atheiſme, of pride, of vnbeleefe, of hypocriſie, of rebellion, of impatiencie, of hatred and contempt of God, and of his word, of indeuotion, of prophaneſſe, of ambition, of wrath, of filthineſſe, of world-

worldlineſſe, of arrogancie, of ſelfe-conceitednes, of murders, of whoredomes, of thefts, of periuries, and whatſoeuer thing beſides, is hatefull to God, and contrary to his moſt holy law. Hee is wholly darkneſſe, wholly fleſh, wholly and totally oppoſite to the liuing God; to whoſe law, hee neither is ſubieſt, nor will, nor can be, till hee be caſt into another, and a fairer mould, by the working of his ſpirit. Such a thing as this (my brethren) euen iuſt ſuch a thing and none other, is a man, euen euery man; ſuch an one am I, are you, are all, and each of all, the ſonnes of *Adam*, that haue been, are, or ſhall be, and that vniuerſally, without any exception, as witneſſeth the Prophet ſaying *They are all gone out of the way, they are all become vnprofitable, there is none that doth good, no not one.* Thinke not (I pray you) that we doe hyperbolize in thus ſpeaking, or that wee ſeek to make the matter ſeeme worſe than it is, by exceſſiue aggrauations. Nay all theſe words, and more than all theſe, or all that can be ſpoken by vs, falls farre ſhort, of a full deſcription of mans naturall ſinfulnes. For if the tonge it ſelfe (one poore and little member) may well be intituled (as it is intituled by the pen of *S. Iames*) *a world of wickedneſſe*, then alas, how many, and how great worlds of wickedneſſe, are included in this one little world of man? Now how ſhould ſo foule, ſo vncleane, ſo polluted a creature, ſet his foote within the portall of heauen? How ſhould ſuch an heape of helliſh luſts, and diuellish vices, bee receiued into that happy palace, and holy manſion-place, of Saints,

Pſal. 14.

Iam. 3. 6.

and Angels? What was the reason that the diuell could not tarry in heauen, hauing once bin there? was it not because hee had infected himselfe with sinne? with which, seeing all mankind are wholly poisoned, and couered ouer from head to foote, being of their father the diuell; nothing else but euen little diuels, differing from the great ones, not in substance and parts of corruption, but alone in the degrees therof, (as a child of foure or fve yeeres, from a man of thirtie or fortie): how can he possibly finde any place in the kingdome of heauen? Thus therefore wee conclude our reason: Sin can haue no place, no dwelling, none entertainment in the kingdome of God: Man vnregenerate is nothing else, but a very compound, or bundle, of dirt and sinne: Wherefore man vnregenerate, cannot possibly finde a place in heauen. And this is the first reason, from the sinfulness of mans nature.

2. Reason.
From the puri-
tie of Gods
nature.

The second followes, taken from the puritie of Gods nature. The Lord is a God of pure eyes, and can abide none iniquitie; yea the wicked and the workers of iniquitie his soule hateth. He is as contrary to sin, as heate to colde, as light to darkness, as any two contrarie things in the world can be imagined to be contrarie, and a great deale more too. For other things are contrary each to other alone in regard of their qualities. But the very nature, substance, and being of God, is contrary to sinne. For sinne is ataxie, disorder, confusion, a not-being: and God is order, perfection, holiness, an absolute, and a simple being. For holiness

lineſſe in God is not an accident, but his very eſſence is holineſſe, and hee is after an inconceivable and incomprehenſible manner, infinitely, and eſſentially, good, holy and pure. Wherefore there can be no reconciliation, nor vnion, betwixt him and the ſinner, till the ſinfulneſſe of the ſinner bee remoued, and the image of God bee formed and imprinted in him a freſh. Euen as the poyſon of an Adder is contrary to the nature of a man, and the venome of a Toade extreamely oppoſite to his life: and therefore no force can compell, no wages hire, no Rhetorique perſwade, no perſwaſion induce him, to lodge a Toade, or Serpent, in his boſome: ſo is it impoſſible that the moſt holy, pure, righteous, perfect eſſence of God, ſhould admit into a ſocietie of grace and glory with him) the impure, filthy, lothſome, toad-like, ſerpentine nature of man. For though the infinite perfection and excellencie of Gods nature be ſuch, that hee cannot receiue any hurt or endamagement from ſinne; as a man is hurt by the poyſon of a poyſonfull creature: yet ſtill withall, ſuch is his excellencie, and the infinitenes of his power and goodnes, that he cannot but remoue farre and farre from himſelfe, all things whatſoeuer, that are contrary vnto himſelfe. What fellowſhip can there be betwixt light and darkeneſſe? God and wickedneſſe? How can things abſolutely and eſſentially contrary, be ioyned together in one? Seeing God is perfectly holy, and man (if wee may uſe that Epithite in this matter) perfectly ſinfull; either God muſt become ſinfull like to man, or man holy like

to God, or else there can bee no gracious vnion and communion betwixt man and God. Now to imagine that God should become sinfull, is the most blasphemous and vtterly impossible imagination in all the world. Wherefore vnlesse a man bee made holy, (that is to say, be regenerate, or borne againe) hee cannot see the Kingdome of God.

3. Reason.
From the re-
nouer of the co-
uenant of grace

Ezek 36. 26.

In the third place let vs peruse the couenant of grace, in which the Lord hath manifested his purposes of goodnesse to the sonnes of men, and wee shall finde that it runneth along in these promises: *I will giue you a new heart, and a new spirit will I put within you: I will take away the stony heart out of your bodies, and giue you an heart of flesh.* Hence it is easie to reason thus, Whosoeuer is a stranger to the couenant of promise, is likewise a stranger from all happinesse, and from eternall life. Now vntill a man bee regenerate, he is a stranger to that couenant. For why? that promisseth in the first place a new heart, and a new spirit: wherefore it must needes follow, that vntill a man be regenerate, hee cannot be saued.

4. Reason.
From the end of
Christs death.

Lastly, let vs consider the end of our Sauour Christs death and sufferings: was it only to purge vs from the guilt of sinne, and to saue vs from the pit of hell? was it not also to redeeme vs from this present euill world? that we being sanctified by his truth, might auoyd the corruptions that are in the world through lust, and become a peculiar people vnto him, zealous of good workes. Doubtlesse had Christ gone about to ransome vs

vpon

vpon other termes, hee must haue lost his labour altogether. If Christ should come, and dye, for one man, tenne thousand times; all those deaths should profite that one man nothing at all for his saluation, vnlesse he bee made a new creature. For the death of Christ, though it bee of force to reconcile mercy and iustice in God, yet is it not of force enough to make God vniust, or to diminish any whit his infinite righteousnesse, which should be diminished (yea annihilated) if he should open the gates of heauen, to vnholý, vn sanctified, vnregenerate persons: for then should hee bee a louer of the wicked, then should fooles dwell with him, then should hee haue fellowship with the vnrighteous, and communion with the darkeſt darknesse. Whereas the Scripture sayth that he is light, & in him is no darknes; and that if we walke in darknes, and say, wee haue communion with him, wee lye, and deale not truly. For all that are in heauen are loued of God, and haue communion with him. Wherefore such admittance of such men into heauen, can no more stand with Gods iustice, than it can stand with a mans life to bee cast into the bottome of the sea. For this cause, it was neuer the meaning, or intention of our Sauour, to open heauen to any, but to those whom he would sanctifie, and by sanctification bring to saluation. And so wee conclude the poynt in this manner: Whosoever is without Christ, cannot possibly come to heauen. For he is the way, the truth, and the life: Euery vnregenerate man is without Christ, for all that are in him are new creatures, hauing crucified

1. Ioh. x. 5.

crucified the flesh, with the affections and lusts: Therefore no vnregenerate man, so continuing, can see the kingdome of God.

CHAP. III.

Containing a description of Regeneration.



O haue wee demonstrated the truth of this necessary principle of Christian Religion. Now wee go forward to explicate the same, and will endeouour to lay it open so cleerely, that euery man may be able (if he be willing to bestow the labour of trying) to discerne of his owne estate in this behalfe, and to say whether himselfe be regenerated yea or no. So will there be a ready way made, to that application of the doctrine which hereafter we intend. Now (that this matter may bee soundly conceiued of by you) it shall be requisite for me to enter into a discourse consisting of foure heads. First, to giue a description of regeneration. Secondly, to shew in what order, and in what degrees (as I may terme them) it is wrought in the sonnes of men. Thirdly, to declare what effects doe follow vpon it, there where it is wrought. Fourthly, to set downe the most eminent of those graces, that are to be found in regenerate men. Of which foure, I pray you reuiue your attention to heare in order.

For the first poynt Regeneration, (called also sanctification, and renouation, and conuersion, and

*The explication
of the doctrine,
by shewing
four things.*

*1. A description
of regeneration.*

and repentance, hauing the three former names giuen it, in as much as it is Gods worke in vs; the two latter, in as much as we also (being moued by God) doe work together with him for the accomplishing and fulfilling thereof; and fitly called a re-begetting, because in it we are restored to that image of God, wherein we were at the first created: but now, by meanes of our corruption through the fall, are altogether destitute of it in our first birth. This regeneration, I say, seemes to me conueniently described in these or the like tearmes: It is a worke of the spirit of God, by meanes of the word of God, infusing holinesse into the whole man, for the glorie of God, in his saluation: I call it a worke, because it is so called of God himselte; for wee are said to be his workmanship, created in Christ, vnto good workes: and because to beget, is to doe; to be begotten, to suffer, in the plainest discourse of naturall reason. Now this worke is in this description set out by all the causes, and by the subiect thereof. The causes are foure, all briefly named in the description. The efficient, formall, materiall, and finall. The efficient is double, principall and instrumentall. The principall, the sole author (in whom remaineth all the power of working, and to whom all the praise appertaineth) is the Spirit of God, the Holy Ghost, the third person in Trinitie. The same Spirit by whom our Sauour Christs Manhood was conceiued in his Mothers wombe, is the sole worker of this conception of grace in the heart of Christians. So doth our Lord himselte

Ephes. i. 10.

Verse 6.

Chap. I. ver. 13

Ezek. 36. 26.

instruct *Nicodemus* in the words following, saying, *That that is borne of the spirit, is spirit* : and before *S. Iohn* had told vs, that beleeuers were *borne, not of blood, nor of the will of the flesh, nor of the will of man*; that is, not by any naturall power, vertue, or strength, which is naturally inherent in them; but of God, that is, of the Spirit of God : wherefore in the new Couenant, the promise is made on this wise, *I will put my spirit in your hearts* : and in another place, *I will poure forth my spirit vpon all flesh*. The Spirit of God that rests vpon our Saviour Christ, doth descend from him, vnto those that shall bee his members; at the same time implanting them into him, and imprinting his image vpon them. No Angell can change mans heart, no Angell can quicken the dead soule, no creature can breathe into vs the diuine nature : but we are the workmanship of God, by his spirit created vnto good workes. This is the annoynting oyle, that being poured vpon vs, doth consecrate vs vnto God. The holy Ghost himselfe (in a wonderfull and vndiscernable fashion, as the winde that bloweth where it listeth) doth conuey and insinuate himselfe into the man, whom he will beget againe to a new life, and becommeth purifying water to cleane him; and an holy fire, comming downe from heauen, to consume his corruptions, and refine him for the Lords vse. And yet the Spirit of God, that could worke of himselfe, and without meanes, pleaseth not so to do in this great worke : but of his owne free-will makes choice for himselfe, of a fit and blessed instrument for that purpose

purpose ; euen the law of God, the whole doctrine of the Scriptures : which hee hath for that end, made knowne to the sonnes of men by his holy Prophets ; and which hath receiued this high commendation, from the diuine testimony left in writing by *Dauids* pen, that it is perfect, and conuerteth the soule. This doctrine hath two maine heads ; the Law, and the Gospell. The former vsed by Gods Spirit, as a necessary preparatiue ; the other, as a proper and essentiall instrument in this businesse. Wherefore the Word is called the incorruptible seede, which being sowne in the heart, doth by little and little grow vp to a new creature ; and *Peter* tels vs, that by the precious promises, wee are made partakers of the diuine nature ; and to his Apostles our Sauour vtereth as much, saying, *Now are you cleane by the word that I haue spoken vnto you.* There may be a question made, whether the word of God read on-ly, may become effectuell to regenerate ? or whether it must want this efficacy, vnlesse it bee preached as well as read ? To which question, me thinketh that this should be a true answer, that the instrumentall power of regenerating cannot bee denyed to the Scriptures barely read, though preaching be not ioyned withall. For why ? seeing the doctrine of the Gospell is called, the ministrati- on of the Spirit ; and it is the doctrine of the Gospell, when it is offered to the vnderstanding by bare reading ; therefore it must follow, that in such case also, it may become the power of God to saluation, and the instrument of the spirit to regenera-

Psal. 19.

1. Pet. 1. 23.

2. Pet. 1. 4.

Ioh. 15. 3.

tion. The same precepts, promises and threats are by reading, deliuered to the minde of the man that readeth, or heareth the Word read; and why then should we thinke, that the Holy Ghost either cannot, or will not, worke together with them? Yea doublelesse hee can doe it when he will, and will doe it then, whensoever hee doth not (as often hee doth not) affoord to men a possibilitie of enioying any other helpe than reading. Vnlesse the not being preached, could make the Word not to bee the law of God: I see no reason that it should be thought vnable to conuert soules, without being preached. But withall we must adde this, that the Word of God is made effectuell by the Spirit, more often, more vsually, more ordinarily, to beget a new life, in the preaching (that is to say, the interpreting and applying of it, by the mouth of a man, inabled and assigned to that worke) than in the bare reading: for the Lord hath appointed in his Church, Pastors and Teachers to be his workmen, his Labourers, Dispensers of his heavenly mysteries, and Fellow-workemen together with him; that (by becomming his instruments, to conuey grace into mens hearts) they might become spirituall Fathers vnto them; and by attendance (not to reading alone, but also) to doctrine or teaching, they might saue themselves and their hearers. And when Christ himselfe was pleased to raise vp the dead world of the Gentiles, vnto the new life of godlinesse (and so to fulfill that which himselfe had foretold, saying, *The dead shall heare the voyce of the Sonne of God, and they that heare it shall*

1. Tim. 4. 13.

Iohn 5. 25.

(shall line). He commanded his Disciples to go and preach vnto all Nations. Will any man make himselfe so simple, as to say, he meant thus; Take the volume of the Law in your pockets, and draw it out, and reade a Chapter or two at a time vnto them? Nay doubtlesse, he willed his Disciples to doe that, which they had so often seene and heard him doing; whose custome was (as wee may collect out of the fourth of *Luke*, where one instance is recorded, to make vs conceiue his ordinarie practice) when he had read, to interpret the Scripture by him read, as there he did, saying, *This day is this Scripture fulfilled in your eares*: and after (to apply it to the hearers, as in the same place) he falls into the reproofe of their quarrellsomnesse against him, that would vpbraide him with the prouerbe of, Physitian heale thy selfe; amplifying his reproofe, with allegation of the examples of the Widow of *Zarepta*, and the Syrian *Naaman*. So the Apostles could not mistake his meaning, when himselfe had by constant practice gone before them, in doing what he bad them doe. And therefore it will not at all follow, that because the word read, is able to beget faith; either the Ministers may content themselves vsually to reade it, without preaching: or the people vsually content themselves to heare it so; and not bee carefull to seeke for the preaching of it. For of such absolute necessitie, and of such excellent worth is regeneration, that it is needfull to seeke it, (and sinfull not to seeke it) not onely in some one of the most easie meanes that may sometimes procure it; but also in all the

meanes (though neuer so painfull) that God hath appointed for it. Euery man may reade himselfe, yea, must reade, if hee can. Yea, I suppose, is also bound in conscience, if hee haue senses, capacitie and meanes to be able to reade. This is a dutie that might haue been performed, without establishing of any Ministerie in the church. But the Minister is, not only to reade; but also to diuide the word of truth aright, to exhort, improue, rebuke, to speake to mens edification, exhortation and comfort; that he may be truly called a fellow-labourer with God, in the worke of mens saluation. Wherefore they doe but frame an idle excuse of their owne idlenesse, that for the patronizing of their sloth, would loosely inferre a false conclusion, (out of true premises) from the power of the word read: seeking to deny the necessitie of constant interpreting and applying it; because it requireth much more paines in the preacher, than they be willing to take, and sometimes must cost the hearer more trouble and labour in seeking it, than most are willing to put themselues vnto. They know not (at least they consider not) the value of grace, that for the working of it in others, or getting of it vnto themselues, will perhaps consent to doe a little something, that they may do with ease or with small paines: but will rather (euen against cleere light) deny the necessitie of a dutie somewhat more difficult, than that they will addresse themselues (for all the difficultie) to performe the same. Such persons neuer felt in their hearts the want or desire of sanctification. Men doe not vse

to labour thus by the halues, for outward benefits of great esteeme. Yea they account no paines too much for the attaining of earthly commodities: neither doe they rest themselues satisfied, in hauing done some one or two things that may procure their profit, but whatsoeuer may be thought auailable for that purpose, they dispatch it: not ceasing till they haue gone through all those meanes of accomplishing their desires, which their wits can possibly inuent. And shall wee rest our selues satisfied in one thing, that may conuert? shall wee thinke it enough to bee constant in one exercise, that may worke grace? Doubtlesse if we doe so, our owne worldly wisdome and diligence shall rise vp in iudgement, and condemne our spirituall folly and negligence. Yea brethren, in things temporall, men stand thus affected: that as they will neglect nothing, that may promise them any furtherance to their good successe; so they will shew most care, and most earnestnesse, in that which they haue cause to thinke, will be most auailable for their purpose.

Now without question, the word preached is more vsually and more powerfully effectuell to regeneration, than the word read. The holy Ghost doth more often, and more mightily worke by the word interpreted, and applied, than by it barely repeated out of the booke. I thinke him not worthy to be reasoned withall, that will stand in deniall of this matter. Read the stories of holy writ, & search and see, if the examples of men (by onely reading) regenerated, be not few, rare, seldome? may scarce
any

anywhere at all to be found: but on the other side the examples of men by preaching made new, common, frequent and vsuall. Therefore be it againe concluded, that he doth farre vnder-value the giuft of spirituall life; which fatisfying himfelfe in the leffe vsuall, and leffe auailable meanes of working it, becaufe it is moft eafie; pretermitteth the more available, and more vsuall, becaufe he is not willing to vndergoe the paines, labour, or coft that it will require. And thus you haue the efficient caufes of regeneration: Gods fpirit as the cheife: the word, principally preached, as his instrument. The materiall caufe is holineffe, that is the thing, in the working of which, regeneration is conuerfant: Holineffe (I fay) the moft admirable of all things in all the world: as farre fupaffing wit, and learning, and riches, and other earthly vanities; as learning fupaffeeth ignorance, and wealth beggery. This is (as it were) the character of Chrift Iefus, the image of God, the beauty, the riches, the ftrength, the life, the foule of the foule and of the whole man: It is a very beame of the diuine light, called therefore by the Apoftle, The diuine nature: it is the moft excellent and worthy thing vnder heauen, or (of things incident to creatures) in heauen. It is that, that diftinguifheth Angels from diuels: the Saints, from the damned Ghosts. Take away from a blessed Angel his holineffe, he will become a blacke fiend of hell. It is (in a word) the beft of all things that a creature can haue: without which nothing is worth the hauing: and with which the meanest conditi-

on is able to affoord a man happinesse enough. This admirable thinge, that can by no words bee sufficiently commended, is giuen by regeneration; and therefore we call it the matter of regeneration. Now holinesse is nothing else but this: a supernaturall power of withdrawing the faculties of the whole man from sinfull and earthly obiects, and exercising the same vpon God, and the things of God. This *Adam* had in his first creation, and that in such perfection as God required at his hand. This should hee haue propagated to his sonne; and his sonne, to his sonne, had hee continued in his innocency: so that to him the same thing was naturall (and to his innocent posteritie should haue beene), which now to vs is aboue the power and course of nature to attaine; and therefore need wee to get it by a second birth, because wee cannot get it in our first birth. For the naturall man doth not conceiue in his mind (and consequently) neither apply his will and affections to receiue) the things of God (as the Apostle speaketh): yea his minde is alwaies bowing and bending, after either bare earthy, or very hellish obiects: but because these things must be spiritually discerned, therefore the holie Ghost endues him with a new power of raising himselfe vp, from these base and filthie matters, vnto his Creator (the eternall fountaine and first cause of being and of blisse, euen vnto the God of heauen; in comparison of whom, all things are lesse and worse than nothing) and likewise vnto the things of God, remission of sinnes, the fauour of God, communion

Zach.1.2.109

2.Tim.1.7.

munion with Christ Iesus, encrease of holines, and the like to these, which are by an excellency called the things of God: because they are the chiefeſt of all thoſe things, that he beſtowes vpon the ſonnes of men; and to the ſeeking whereof, hee directs them in his holy word, whereas elſe they would neuer haue ſought them. This is the materiall cauſe of regeneration. The formall is, infuſion, as witneſſeth the Lord himſelfe, ſaying; *I will poure vpon the houſe of Dauid the ſpirit of grace.* And in another place; *I will poure floods vpon the dry ground.* And Paul ſaith; *God hath giuen vs the ſpirit of a right mind.* For whereas ſome qualities are implanted in men by nature; ſome attained vnto by their owne induſtry, and by vertue of certaine actions for that purpoſe performed; and ſome againe are wrought in them by a ſupernaturall work of God: this gift of holineſſe is neither naturally deſcended vnto them (as it ſhould haue been, had their parents been innocent); nor yet attained by their diligence and paines, or by force and power of any action done by them: but is put into them by the ſpirit of God, working aboue and beyond, either their power, or the power of the acts that they ſhall doe, for the attaining of it. Let vs make the matter more plainely vnderſtood by compariſons. The power of ſeeing, is naturally beſtowed vpon all men in their very birth, and by the courſe of nature working in their mothers wombe. This power or uſe of this faculty is altogether denyed vnto ſome men, and they are borne ſtarke blinde, as was he of whom wee reade in the Goſpell. Chriſt
with

with spittle made clay, and hauing annoynted his eyes, bad him to wath, and hee returned seeing. We say now, that into this man, the power or act of seeing was infused: for why? by nature he could not see. The spittle, clay, water, had no such naturall force in them, as to work the power of seeing in an eie, that through naturall indispositiō, wanted of it: where it must needs be infused (that is) wrought in that person, by a supernaturall worke of God. So againe, Health is a quality; sicknes (for example a burning ague) taketh away this quality of health. A man being so sicke of such a disease, consulteth with Physitians, receiueth potions from them, and recouereth his health: this quality now was acquired, or gotten by pains and industry. For by vertue of some inherent quality in the medicines receiued was this quality of health restored vnto the body. But a man that was sicke of an ague in the time of *Peter*, sending to him, receiueth a napkin from him, and by the receiuing of it is healed. This health was an infused health: for not any power inherent in the cloth, or deriued from the body of *Peter*; but a supernaturall worke of God, did procure that health at the presence of such outward actions. In like sort, holinesse was to *Adam* a naturall power, or ability created in him, and with him, and immediately accompanying his nature, or issuing from it. But the diuell robbed him of it, by taking that from him, and poysoning him with the contrary naturall impotency of sinne (for I suppose we may well call sinne, I meane originall sinne, a naturall impotency, or a mischieuous and corrupt disorder

der in all the faculties). Wherefore it is requisite that he recouer it againe, if he shall be saued. Now the Lord of heauen pleaseth by meanes of the word (as it were by the spetle of his mouth making clay to annoynt his eyes) to re-beget or recreate this quality of holinesse in him; not that the word hath any naturall inherent abilitie of working holinesse, no more than a napkin of curing an ague; but alone because the Lord sees it fit, in and with that doctrine to worke this worke, by a power immediately and solely deriued from himselfe. So may a man by long study, obtaine the science of naturall Philosophy, which is a qualitie, and an habit; but the Lord did please by his owne immediate power, to deriue this science into the mind of *Salomon*: and therefore his knowledge was an infused knowledge, and more excellent for measure and degree, than euer any man did, or could attaine by studie. So the power of speaking and vnderstanding any language, is a qualitie, which by study or custome of hearing and speaking, a man may worke in himselfe; and he that by much labour and reading, gets (for example) his Latin tongue, hath wrought this qualitie in himselfe: but the Apostles had the knowledge of speaking all, and by name the Latine tongue, put into them suddenly, by the immediate operation of the holy Ghost, and by vertue of a diuine worke, in an vnconceiueable manner working in their imaginations. So we call holinesse an infused qualitie, because the holy Ghost, by vertue of his owne hand, and by power immediatly deriued from himselfe, not
by

by vertue of any power naturally dwelling either in man, or in the Word, doth please, in and with the Word to worke it in man. The spirit of life doth breathe it into those in whom it is, and they haue it by the meere efficacie of his diuine power, not of the meanes in themselues, considered. Neither yet must we neglect those exercises and ordinances, in and by which it pleaseth him to co-operate, and to conuey vnto vs this grace; but rather must, with all diligence apply our selues vnto them; that by making our selues subiect vnto his blessed will, we may likewise be capable of this excellent worke of his. Though clay made of spetle, and the water of Siloah, had no such vertue in them, as to make a blinde eye see, and to turne the naturall impotencie backe againe into the power of seeing; yet the man that was borne blinde, was to vse that washing, and that clay: for else his disobedience to Christ, would haue depriued him of the diuine vertue of Christ, which vpon his obedience, shewed it selfe in healing him. So regeneration is not attaineable by vertue of any act or acts, that we or any creature can doe; but it commeth from aboue, and is effected by an inconceiueable power of Gods spirit (for it must needes farre surpass the strength of a creature, to change the soule, and to cause a returne from so miserable a priuation or naturall impotency (as sinne is) vnto so glorious, blessed and excellent an habit, or supernaturall abilitie (as that holinesse is) into which we are transformed). But for all this, he that would haue the holy Ghost shew his infinite power in

1. Thes. 5. 23.

making such a change in him, must willingly submit himselfe to the doing of any actions whatsoever, wherewithall the spirit of God shall manifest, that it is his pleasure to ioine this his happy and powerfull working. And such is the formall cause of regeneration. The finall cause, or the end of it, is the glory of God, in the saluation of the party regenerate. For (to speake truth) it were a shame and reproch to the God of heauen, to let a sinner (that is to say, his professed enemy) come into heauen: for this would vpbrayde him with falsehood, in regard of his word, and with want of holinesse and iustice in his nature. Now the Lord cannot be so weake, as to do any thing, that should giue him iust cause (to speake (as of God wee must needes speake) after the manner of men) of being ashamed thereof. Wherefore that hee may with glory and honour, and praise, and the content of his owne most holy nature, take thither so many of the corrupted sonnes of *Adam*, as hee pleaseth to make vessels of honour; it is his will and care thus to change their nature, and to renew them by his spirit: and so he obtaineth the fullest fulnesse of glory that may be in their happinesse; being for cuer prayesed by all his holy creatures, and (which more is) infinitely satisfying himselfe in the beholding of the excellency of that great worke of their blessednesse, and the most pure and holy, and admirable meanes, that hee hath ordayned to bring them vnto it. And these are the causes of regeneration. The next thing mentioned in the description, is the subiect of it: which is the whole man,

in

in all the powers of the soule and of the body, according as the Apostle prayeth for the Theſſaloni-
nians, that they might be sanctified throughout,
and that their whole soule and body might bee
kept blamelesse. And by this note it is differen-
ced from all other changes, that may carry any re-
semblance to it; they being all but partiall chan-
ges, either of the outside alone, and not the inside;
or of some one power alone, not of all the powers:
because indeed they are not fruites of holinesse,
but either of hollownesse and selfe-loue; or at best,
of a bare and weake worke of illumination. And
thus haue I performed the first thing intended, in
describing regeneration; of which if any man de-
mand what it is? we say it is a change, that is, a bring-
ing of a new and (here too of a) contrary quality,
in stead of the old that was before; if, who makes
the change? the holy Ghost: if, by what meanes?
by the Word: if in what manner? by infusion;
that is, by the working of a proper and immediate
vertue deriued from himselfe. If from what, and
to what this change is? from the sinfulness of a
man (which hee receiueth from *Adam* successiuelly)
to holinesse. If wherein? in the whole man, soule
and body, and all the powers of both: If to what
end? to the glory of the worker, and saluation of
him in whom it is wrought. O happy worke of
an happy workman, by an happy instrument! and
thrice happy that man, in whom this blessed wor-
ker shall vouchsafe to accomplish this his most
worthy, and excellent, and onely blessed worke, to
so worthy and blessed a purpose.

CHAP. IIII.

Shewing the order of working Regeneration.

2. The order of
regenerating in
four actions.

1. Shewing a
man his natu-
rall sinfulness.



Now I proceed to declare, in what order the Spirit of God pleaseth to performe this most admirable change : which is done in these foure actions, which I shall lay downe. First, the Spirit of God working in, & with the Law (but tempered with the Gospell) becomes a spirit of contrition, causing a man to see and feele his extreame sinfulness and wretchednes, in so much that hee is euen wounded at the very heart therewith, and his sinfull and vnhappy estate becomes a wofull bondage and captivity vnto him. The Lord doth not alone raise vp miserable terrors of conscience in him, in regard of some one or more grosse offences that he hath actually committed, (although often he maketh these very terrors, a means of making himself a passage to enter in at); but he opens the eyes of the minde, to see the very mud and filth of the soule, that lay at the bottome before, vnscene and vndiscerned. The Spirit conuinceth him of sinne: It shewes him that generall wickednesse and sinfulness of his nature, whereof we spake before. Now he feesles his vnbeleefe, pride, ignorance, hypocrisie, and other heart-corruptions. He iudgeth himselfe worthy to be destroyed, not alone hauing a sight of his owne inability to escape damnation : but likewise

of the iustice of God in damning him, so that hee doth euen stoope and yeeld himselfe thereto. Whereas before hee was alieue without the Law, not hauing the true knowledge of it; now the Law comming in the sound power and working of it, through the strength of the holy Ghost, causeth that he becomes dead in his owne sense and apprehension: but sinne becomes alieue to his sense and feeling; and he perceiuing the strength, force, violence, and mischieuousnesse of it, more than euer before, now cries out with the Apostle, *O miserable man that I am!* and now confesseth, that hee is carnall and sold vnder sinne, as the same Apostle did, in the same sense of his naturall wretchednesse, which the comming of the life of grace had brought with it. Thus the death of sinne begins to be changed into life, in that it is felt and discerned. For the very first working of this new life, must needs bee a feeling of the old death in sinnes and trespasses: Not (I say) alone of his death in hell, in regard of his deseruing the torments thereof; but of his death in sinnes and trespasses, of his vtter inabilitie to doe any good thing, of his vtter emptinesse of all heauenly graces, of his extreame flauerie to vngodlinesse and vnrighteousnesse, and all the lusts of the flesh; and of his perpetuall and vehement pronenesse to all abomination and wickednesse. There is often (I confesse) a worke, and a very terrible worke, of the Law and the naturall conscience together, procuring most extreame and hideously bitter pangs, and hellish agonies in the soule of man, where the spirit of regeneration

neither is, nor euer shall be: this being alone a fruit of the spirit of bondage, not of the spirit of grace. And oftentimes againe, the spirit of sanctification comes into the soule, together with this spirit of bondage, making a violent entry, and by maine force breaking open the heart, formerly locked and barred against it; and so beginning this saving worke of holinesse. But terrors of conscience, which may bee in all vnregenerate men (because they are already in all the damned, into whom no part nor peece of regeneration can enter) is farre different from this first degree of the worke of a new birth. The sanctifying spirit, layes the filthinesse, not alone the danger of sinne, before the eyes of the minde. It causeth a man not alone to be in extreame anguish, because he feares hee must bee damned: but euen to loath and abhorre himselfe, and to be very vile in his owne eyes, because he knowes hee hath deserved to bee damned: and that so foule a thing as sinne (wherewith his Maker hath due cause to bee so much displeased) doth not alone abide, but raigne and command in him. Wherefore he doth euen lye downe at the foote of the throne of Gods iustice, and in a most ardent abhorring of himselfe, doth subscribe to the righteousnesse of God in his owne feared destruction; hauing nothing in the world to say for himselfe (as of himselfe), why he should not be destroyed: and not so much as a tittle of a word to obiekt against the perfect and exact equitie of the liuing God, if that he should destroy him. Sin, I say sinne, not alone the punishment of sinne, but
sinne

sinne it selfe, is discovered vnto him : he sees it's loathsomnesse and vilenesse; hee sees it's strength and violence; he sees his owne totall defilement; he perceiues himselfe thoroughly, and thoroughly polluted with it : and cryes out bitterly, Ah what shall I doe! not onely, nor so much, because I shall be damned; but because I am so wicked, so sinfull, so contrary to God, so rebellious against him, so very a traytor vnto him, and so vtterly vnable to mend these wofull disorders of my soule. These be his groanes, these be his playnts : and his cryings-out are of his wickednesse and iniquity, wherein he was conceiued, wherein he was borne, wherein he hath liued, and whereof now he perceiueth not so much as one part of his heart, or of his life, to be cleane and vnspotted. This acknowledgement and sense of our sinfulness, is the very first beginning of holynesse. The vnregenerate often sees and feelles his damnation; the regenerate alone his sinfulness, the miserable deprauation of his nature; the vtter, totall, odious pollution of his whole man; being so loathsome, that he sees God cannot chuse in iustice but detest him, and for any thing that is in himselfe, for euer reiect him. This apprehension of sinfulness is mixed alwayes at first (at least often) with the feare of Gods wrath and vengeance : but it doth so temper and allay that feare, as the bitterness thereof, carryes not the soule furiously to contend against God, as else hee could not chuse but doe. For his hatred is not stirred now against God, whom in truth (by vertue of a secret, vnfelt, and vndiscerned hope, that

2. An earnest
desire of holmes
with remission
of finnes.

the spirit of God hath created, and doth vphold in him) he loueth and honoureth (though he be more than halfe in doubt, lest he may destroy him) but alone against himselfe, his wretched hatefull selfe, that is so intollerably wicked and naught, that hee can see no cause, but that the Lord should glorifie his equitie and iustice, in damning him. And so much for this first worke of regeneration: the second followes it close at the heeles, and is nothing else but an earnest desire of attaining holinesse and vertue, together with remission of finnes, and the fauour of God in Christ Iesus. For you must conceiue the partie that is now in regenerating, to haue a generall knowledge of the doctrine of the doctrine of the Gospell, and a generall assent also to the truth of it: this doctrine being (as I said before) an instrumentall cause of regeneration. But now the generall knowledge begins to bee made speciall, and the man touched with a sense of sinne, is moued also with a most vehement longing after grace and mercy; not alone to pardon his sinne, but also to heale his soule of it, as of a desperate wound, which he feeleth to be most smarting and mortall. So he cryes out, Who shall deliuer mee from this body of death? No hungry man did euer with a more eager appetite wish for meate, nor thirsty man for drinke, nor couetous man for money, nor ambitious man for aduancement, than hee now longeth to bee reconciled vnto God in Christ; to haue his foule nature made cleane, his wofull finnes forgiuen, his abominable corruptions remoued and killed, and holinesse planted in
their

their roome. Oh how faine he would be holy! O how faine would hee bee humble, faithfull, obedient! how faine hee would beleeeue in, loue, feare, serue God! but, ah wretch that hee is, he cannot: Woe, woe vnto him, he cannot. O, how shall he be able to preuaile against these vile disorders of his heart and life? how shall he doe to be lesse sinfull and more righteous? These bee his thoughts, these his wishes, these his groanes: he finds so great a misse of nothing, as of the pardon of his sinne, and the graces of the Spirit of God; and if hee had that bestowed vpon him (were he a beggar, a prisoner, a slaue, any thing) yet hee should seeme to himselfe an happy man: and, ah Lord (thinks he) that thou wouldst be pleased, for Christ his sake, to forgiue my wickednesse, and to heale my nature. Now the thirst that hee had after the things of this world, is wonderfully cooled; and (as a man in a burning fit of an ague, makes no reckoning of his fine cloathes) hee doth almost put off all those desires: and poore or not poore, esteemed or not esteemed, it is no great matter; but that he might be accepted into the fauour of God, and haue his sinnes pardoned and subdued, and his vnholly nature made holy: that is all in all with him. There is to be seene in vn sanctified men, in cases of terrors of conscience (which sometimes doe lie long vpon them) a great desire to be free from the insufferable euils they see comming vpon them. For who can make question, but that *Iudas* would faine not haue been damned? or that the damned in hell haue not a wonderfull desire to get out of their

torments? this being one maine aggrauation of their pangs, that they cannot but desire to be deliuered out of those euils, which they cannot escape. But they, not hauing the supportation of the Spirit of God to vnder-prop them with hope, doe vanish in these desires, and lose the fruit of them for lacke of a kindly working of them towards the Lord: for they bee not lifted vp to heauen-ward: But the man that is now in framing a new (being sustayned with the fore-mentioned secret hope) hath vehement and settled wishes, fixed and fastened in him; whereby hee thirsteth after the grace of God, not alone to saue, but also to amend him. So the desires of the sanctified arising from the spirit, are differenced from the desires of the vn-sanctified, (that are meere fruites of nature, which would faine be well eased of an heauy burthen) by these two things: First, that they are directed **vn-**to God, whereas the other are rousing and confused desires. Secondly, by their being set (alwayes as well, often as much, sometimes more) vpon holinesse, as vpon freedome from punishment; vpon the getting of vertue and goodnesse, as vpon the getting of an heauenly kingdome; whereas the heart of the vn-sanctified is so taken vp (when hee must needs feelee it) with the sense of his misery and punishment, that hee cannot haue while to settle any part of his longings, vpon the renewing of his soule by grace; and so farre is the worke of a new birth well proceeded. The poore dead man being so farre awakened out of his senselesse death in sin, that with great disquietment hee feeles it, and with heartiest

heartiest workings of his soule doth couet to come out of it : which last I take to bee the hungry and thirsting after righteousness; noted by our Sauour as a blessed note of blessednesse. In the third place, there is dropped into him the spirit of grace and supplications, by which hee is at length emboldened to goe vnto God, and in some solemne and expresse manner, to vtter his confessions and petitions; which before (perhaps) for some good space of time, he could not dare to doe. For the former two workes of grace do often (a great while together) shew themselves in sighes and grones, and sudden and strong ejaculations, and secret and vndissembled boylings-vp of desire, in deepe wishes and longings, afore the poore sinner can take so much heart to himselfe, as to make a formed and settled prayer vnto God. But after the working of these motions some while, he puts vpon himselfe the resolution of the King of Nineueh, and sayth within himselfe, Let me cry mightily vnto the Lord of heauen and earth; his mercies are infinite : who can tell, but that he may haue mercy vpon me, that I perish not? so is his secret sustaining hope, now formed and fashioned into the right proportion of a sauing grace, and shewes it selfe manifestly within him; hee sayth to himselfe, there is hope concerning this thing; and therefore I will cry, and continue crying, and let the Lord doe what hee pleaseth vnto mee. Then downe vpon his knees he falls, and with his hands and eyes lifted vp to the throne of grace (yet almost afrayde and ashamed to looke thither, and therefore

3. The spirit
of Prayer.

Jonah 3.

therefore ready often to rise vp, and start backe againe), he dares at last to poure foorth his lamentable confessions into Gods bosome; whom now he hopes he may haue leaue to call father, though (alacke) he hath been too too vngracious a child. Thus he proceeds to arraigne and accuse himselfe; acknowledging (for which he hates himselfe, because it is so plaine that hee cannot but know it), that he hath sinned in such and such, and such and such particulars; and that hee hath a most filthy heart, as full of wicked inclinations and thought, (he thinks verily) as the sea it selfe is full of water. Wherefore he passeth a very sharpe sentence vpon himselfe, and that also very sharply; plainly saying, with an inward assenting of his very soule, that hee is fully worthy of all those plagues and punishments, which the Lord hath threatned in his word, and will execute in hell; and that it should not bee in the least degree iniurious, if God would not bee mercifull vnto him: for ah! how vnfit is he to receiue mercy? But yet withall, hee takes heart in the most humble abasement of himselfe, most earnestly to call, and cry, and beg for mercy, and forgiuenesse, and for the worke of grace, to change his nature from that lothsome disposition which troubles him. Now it may be, by the working of hope, hauing his heart so much softned, that teares (before stopped vp by that binding force, that strong and secret sorrowes shew themselues to haue in mans heart) doe euen begin to flow forth from him, to adde (if it might be) a greater seruor vnto his prayers. And if at
first.

first, second, third, fourth, and (it may be) many more times, hee seeme to haue cryed in vaine (because none answere commeth, but heauen it selfe seemes strongly stopped vp against him) yet hee goes againe still to the same throne of grace, againe reckoning vp the same, and (if he can also) new sinnes, againe bawailing them bitterly, and heartily imploring both pardon and helpe againe. This is to come vnto Christ Iesus heauie laden, as our Sauour comfortably inuiteth vs; this is to seeke God while he may bee found, and to call vpon him while hee is neere, as the Prophet exhorteth vs. Which hauing done, he knowes not what to doe more; and therefore euen casts himselfe vpon Gods goodnesse through Iesus Christ; and knowing that in him (the Sonne) the Father is well pleased: hee striues to rest in him, continuing to knocke, continuing to seeke, because his heart giues him, that at last hee shall not faile to finde acceptance. And this spirit of prayer seemeth to me so proper to the regenerate, that it cannot any way befall the vnregenerate: who when he feeleth not his misery, doth but multiply idle words in seeming to pray: when hee feeleth it, is so wholly drowned and swallowed vp thereby, that hee cannot runne vnto heauen for helpe. But with the regenerate, prayers and supplications are alwaies found, and a continuing therein also, how many bitter repulses soeuer hee suffers at Gods hand, as often hee doth very many; the Lord either deferring or making more speed to answere, as he sees most behoofefull for the profit of each of his seruants;

uants; and proportioning the fruite of his grace this way, to his knowledge of their abilitie and fitnessse to receiue an answere, or to brooke delays. It must not be denied, but that the man that neuer shall be regenerate (in the griping and twin-ges of his accusing conscience, through the working of the law, and the bare illumination of the spirit) may come so farre, as to rore out his *Lord haue mercie vpon me*, very often: yea, hee may by perswasion and entreaty of friends, bee brought to reade some good prayers out of a prayer-booke: yea, to be glad to haue another pray for him, in his own hearing; and in some sense also, to ioyne with him: yea more, by frequent perswading, vrging, teaching of some godly man, hee may be drawne to pray for himselfe; but yet still the spirit of prayer is absent, in that he doth not finde himselfe (by an inward mouing of his owne heart) inclined (in the midst of his griefes and feares) to betake himselfe to God for helpe, by calling vpon his name. And (which is a maine obseruation in this matter) if he pray, he prayes almost altogether for pardon, and for fauour: little for grace and holinesse: whereas the Christian man, (by a secret drawing of his owne inward soule, wrought by this regenerating spirit) comes vnto the Lord with his requests, begging grace and holinesse, with no lesse earnestnes, than remission and saluation. Yea, and hauing once begun this course, he findes so much refreshing thereby, that he cannot but continue to doe it, euen sometimes with much struggling against, of his owne heart, through feares and

and doubrings thereof. So it is one thing to bee perswaded to pray by men, and to doe it for ease sake; another thing to be inclined vnto it, by the priuate and secret working of the Spirit. One thing to beg for pardon, not much minding amendment; another thing to crie for the helpe of God to reforme ones heart and soule, as well as his free fauour to pardon former offences. An vn-sanctified man, by benefit of Christian acquaintance, in long and heavy terrours, may come to one of these; to the other, alone the Spirit of sanctification can leade one. To which passe, when the heart is once brought, at length the fourth act of the holy Ghost doth plainly shew it selfe; for it becomes a spirit of adoption within him, the very earnest penny of saluation, sealing vp vnto him the fauour of God; the pardon of sinne, the attaining of life; and by a new (and in truth considering the difference of former times) a strange worke, perswading him, that God is reconciled vnto him, and hath accepted him for his child. As it made him able to take vnto him words, and goe vnto the Lord, crauing to be accepted graciously: so it brings him word againe from God, that hee shall bee, yea, that he is accepted graciously; and answering him (euen as, one would say, with a sensible answer in the midst of his prayers oft-times) so strongly and vndoubtedly assures him of his being heard, that he makes, for the time, no more question of it, than whither he liues yea or no. From which assurance of spirit (hauing tasted the sweetnes of Gods grace, and felt how good the

*4. A perswasion
of mercy, bring-
ing a resolute
of obedience.*

consolations of his Word and Spirit are) hee growes resolute in his very soule for the time to come, in all things to please God, and finds a new kind of disposition, inabling him to auoyd euill, and doe good; so hauing put his necke vnder the gentle and easie yoke of Christ Iesus, he finds rest vnto his soule: and thus is Christ formed in him, and he transformed into a new creature. For this firme purpose of will to please God in all things, is so manifest and euident, and sensible a worke of grace; that now we may say, this act of regeneration is growne to some good ripenesse, and euen now perfected in him. Before he was in making a new man, but now hee is made new: now he is begotten againe, and become a sonne of God, and heire of his kingdome, and fellow-heire of Christ. I know, that it may befall an hypocrite (lying vnder the burthen of a terrifyed conscience, which may be totally and perpetually separated from regeneration, and regeneration from it) by the diligent inculcating of the comforts of the Gospell, and the earnest labour of some Christian and godly men (that in such a case would faine speak peace) to be brought (because they are told, there is none other way of comfort) to a purpose of neuer committing such and such grosse sinnes, as they are accused of in their owne soules, and to some promise of amendment of life: but this is rather a resolution forced vpon them by strining of others, here-upon promising comfort; than a thing growing in themselues, out of the sense of the louing kindnesse of the Lord their God: whereas a Christi-

an finds somewhat within him, inclining him, and making him to say within himselfe, and euen little lesse than to sweare and vow with *David*, that hee will surely keepe the righteous iudgements of the Lord, and that in all things, and for euer, to his dying day. And thus is the worke of regeneration brought to some perfection: thus doth the holy Ghost mould the soule of a man into a new fashion; thus doth he stamp vpon him a new image, and as you would say, the very lineaments and proportion of God his Father, whom in a sweet likeness (that makes him amiable to God and Angels) he begins to resemble. Onely (my brethren) vnderstand you one thing for the better conceiuing of all that hath been spoken. There are two sorts of regenerate men in the world. Some it pleaseth God to call to himselfe, euen very betimes dropping pietie and grace into them, almost together with their mothers milke (by benefit of that great fauour of God, holy and Christian education), and that euen in certaine insensible degrees; so that they cannot so easily name the beginning and progression of this worke. In these all the forenamed things are most manifestly found (for in truth the working of them doth not cease, till life cease); and that so, as sometimes the one of these workes of grace is more strong than the other. Sometimes they find a more sensible abasement of themselves within their owne hearts, out of the apprehension of their sinfulness; sometimes desires and prayers are more vehement; sometimes a comfortable resolution of pleasing God, doth

more mightily stirre in them : yet because of the early working, and that they were wrought in a still manner by very small degrees, the worke did almost goe beyond obseruation, and they cannot so distinctly tell when they began to bee abased, when to be raysed vp. But there is another sort of men regenerate, who did liue a long time in vnregeneracy; yea perhaps also in profanenesse, and notable and notorious wickednes (for oft it falleth out, that the Pharisees and Scribes make lesse haste to the kingdome of heauen, than the Publicans and sinners; I meane, that the grosse offenders are sooner regenerated, than the ciuill liuers). Now for such men, it pleaseth the holy Ghost many times, yea most times, to worke these foure fore-rehearsed workes, very distinctly; making as it were some euident pause betwixt each of them, and grace goes forward in them, euen step after step, in the manner that hath been described. Most times, if not alwayes (the difference of their former life, when they were but dead, making the matter euident enough), they can name when and where, and by what meanes, the Lord began first to lay them low, to pull them downe; and (as they say, in nature corruption and generation go together) to kill their old man by terrors; till being so slaine, he had in a calmer manner shewed them the filthy-nesse and lothsomnesse of it. They can tell, what longings they felt before they durst pray; and what adoe they had to bring themselues to pray; and then, how long they continued praying, before they were answered; and lastly, when that sweete tidings

tidings came, that rauished their soule with ioy, and made them so inamoured of Gods goodnesse, that they euen made a strong couenant with him, to walke in his wayes, and keepe his iudgements. All these things (I say) they can tell well, and nothing doth them more good, than to recount with themselues this mighty act of the most high; whereby their soules (with as great a miracle as once *LAZARUS* his body) were raised vp from the rotten graue of sinne, wherein they lay (wrapt vp in the winding sheete of hardnesse of heart, and blindnesse of mind) stinking and putrifying; and (as a carkasse crawleth with wormes) swarming with those noysome lusts, that are able to poyson vp an honest heart.

CHAP. V.

shewing the effects of Regeneration.



And so haue you (brethren) the order, and (so farre as may bee collected out of scripture) the manner of the bringing to passe of this most excellent and wonderfull worke, of a new begetting by the most excellent and wonderfull begetter, the Spirit of truth: and by that excellent and wonderfull seed of life, the word of truth.

Now I will declare vnto you (that which is the third thing I promised) the effects that follow hereupon. Not euery particular, (for who can name them? the life of grace abounding in multiplicitie of actions and operations, (as it were eating,

3. The effects of
regeneration,
which are foure

eating, drinking, breathing, grieuing, struiuing, smarting of the soule) as the life of nature); but alone some principall, and most eminent, by the seeing of which in it selfe, the soule of the new borne babe of Christ shall haue cause to receiue much comfort. The principall effects therefore of regeneration are these foure. First, a spirituall combat. Secondly, a good life for all this combat. Thirdly, a knowledge of that good estate, whereinto the regenerate is translated. Fourthly, Spirituall growth in those graces, that at first were but weake and feeble in the regenerate. For (alacke) an infant is a very tender thing, and so are Gods infants. For the first of these: No sooner doth a christian begin to draw the breath of this new life, but he findes himselfe called to fighting euen in the very cradle (as I may so speake, and as they fabled of that renowned heathen man). He stands in a pitched field of enemies, so soone as he can goe vpon the feete of his soule? and there hee must neuer cease giuing and taking blowes, till he cease to be in this lower world. Although indeed there be some intermission, & relaxation of the strength and fury of the encounter, as it pleaseth the Lord (that knowes all things) to temper them to his strength, and direct them to his good. First, the diuell begins to play his part with him, and (finding him gained out of his hands, and pulled from vnder his tyranny) musters vp an army of tentations, wherewith at least to annoy him, if hee cannot (as hee cannot) preuayle to bring him backe againe to his seruitude and thraldome. For when

1. *The spirit shall
combat with*

1 *The Diuell.*

when the strong man armed kept his house, all things were at quiet vnder him: but when he fees himselfe bound, and cast out, and his house rifled by a stronger than himselfe, then it must needs follow, that hee will bestirre himselfe, and lay about him withall the power that he can make. So now the poore Christian (though perhaps but an infant in grace) is violently assayled by Satan, (according to his nature) with extreme rage and subtiltie. And if it hane so falne out, that the Spirit of God was faine to batter downe the height of his heart, and make passage for himselfe, with horrible feares and terrors: then Satan labours often to reuiue those terrors, and by infinit cauils and obiections, to make him euen despayre of his saluation. There is none end almost of the diuels struiuing in this case, but he will labour continually with new doubts and obiections, to call his saluation into question, and to make him thinke, that hee shall neuer enioy the quiet possession of his heavenly inheritance. Yet against all these, the Spirit of God so strengthens him, that by vertue of the gracious promises of God, and by the power of constant prayers and supplications, hee supports himselfe, and still continues to rest himselfe vpon the free goodnesse of God in Christ, notwithstanding all these obiections & shakings. Neither yet will Satan rest heere, but is further troublesome vnto him, by stirring vp innumerable vile suggestions to draw him to the committing of some most notorious sinnes, perhaps worse than euer in all his life before; and for his old cor-

ruptions, hee ceaseth not to prouoke and incense them, with all vehemency, that hee may driue him into lewd and hatefull practises of sinne. But against these suggestions also, hee fighteth resolutely, much (indeed) vexed and disquieted with them, but still reiecting and abhorring them, and beating them backe by the word of God (which is his sword), and by constant supplications; whereby still hee settles his soule firme and fast in his holy purposes of obedience. I confesse, that the diuell is a common enemy to all mankinde, both sanctified, and vn sanctified: and therefore the vn regenerate also are much molested with him oftentimes, when hee growes exorbitant, and seeketh to pull them (by the strength of vtter despayre), as it were quicke into hell, and to make them kill themselves, or doe some other most grosse and vnnaturall crime. But Satan is not willing to deale so roughly with them, if hee could chuse; for hee stands euer in most danger of losing them, when hee carries himselfe towards them, in so hard a fashion: wherefore hee rather flatters, and faunes; endeououring to rocke them asleepe still, if hee can, in the cradle of security and presumption. Neither will he storme thus, but when he sees his aduantage in regard of some bodyly crosse or distemper; or that hee sees the Lord will needes awaken their sleepey consciences. But for the poore Christian, hee would not giue him rest, no not for a day or two, from the most horrible feares, and from the foulest tentations, whereto his corruption giues any passage, or from others
more

more hideous; especially if hee see him weake, scrupulous, and iniudicious: then hee makes vse of such ignorance and weakenesse, and will neuer finde time to make an end of vexing him, but that the Lord himselfe doth please to found a retrayte. Indeed the Lord, by this meanes (to keepe downe his pride, and ouer-master his strong corruptions) doth giue much way to Satans rage: but so still, that he forgets not to refresh him, with seasonable ayde of his spirit of prayer, and with the strength and comfort of his holy word and promises. And in these termes stands he with Satan, euer (almost) assayed and incumbered by him. And besides this, the flesh also, as a more dangerous enemy, though not so violent, steps forth to encounter him. For though by grace it bee wounded and mortified, yet is it not quite and cleane taken away and removed. Wherefore the corruptions of his heart also grow violent in him, lusting against the spirit, and (with a kinde of insinuating and secret inclination) carrying him forward to all the former lusts of his ignorance, and perhaps to some that are more lothsome and abominable. Now vnbeleefe, passion, lust, reuenge, wantonnes, worldlines, and all the old distempers, will bee mouing in his soule: and hee shall finde himselfe euer and anon, little lesse than ready to yeeld vnto them, and to be quite overcome by them. But the spirit, in this case, reuiueth it self also, and lusts against the flesh; stirring vp good motions against the bad, and holy desires against the vnholly, and vertuous wishes against the vicious, and hearty prayers and re-

• Of the flesh.

quests to God against the sinfull inclinations of the euill heart: so that at length his godly purposes grow strong & he remaineth resolute, not to worke wickednes; for all his earnest pronenesse thereunto. Thus the regenerate findes himselfe strangely diuided within and against himselfe : Sometimes hee would bee sinfull, and commit such and such wickednes; and yet againe, hauing better thought of the matter, he would not. At other times hee would cast away all sinne, and faine performe all good duties with all constancie : but hee findes something within, resisting and rebelling, and hee would not be so good. But still in conclusion either sooner or later, the sanctified part gets the better of the vn sanctified; the desires and purposes of goodnesse, preuaile against the desires and purposes of euill; and he is settled in the holy determinations, that the spirit of God doth leade him vnto. His heart is euen a pitcht field of contrary desires; the bad often grow very strong and vehement, and able almost to ouerthrow & chase away the good. But the good gather head againe, and beate backe the bad; and by the spirit he mortifies the flesh, and by the word of God and prayer subdueth and crucifies those carnall affections of his. I confesse there is a miserable stirre, and a troublesome discord, in the soule of an vn sanctified man, betwixt the light of the conscience, and the corruption of the will; this haling him forward to diuers wickednesses, and that drawing backe: but the difference betwixt the naturall combat, and the spirituall, is so manifest, that no good man,
which

which hath felt them both, can chuse but see how to distinguish them one from the other.

Indeed they are evidently distinguished in five things: 1. In the faculties that oppose each other. 2. In the things about which they quarrell. 3. In the motives of the opposition. 4. In the meanes of resistance. And fifthly, in the issue thereof. First, in the vnregenerate the will is wholly carryed after sinne, alone the conscience makes a clamorous gainesaying, and suffers not the will to goe on in it's euill courses vncontrouled. He would withall his heart commit wickednesse, but hee dares not: not so the regenerate. In him not the conscience alone stands out against sinne, but the will it selfe is diuided; in part hanging one way, in part another. He would not doe euill; not alone hee dares not; and the act of the will setting against it's owne corruption, by it's owne holynesse, is farre different from the act of the conscience, opposing the will that remaineth wholly corrupted. See it in a comparison: An hungry dogge hath a strong appetite to be deuouring some meate that stands before him: but at the same time hee sees a man standing by with a cudgell to strike him if hee touch it. Now his appetite is altogether to the meate, but he is feared and ouer-awed by the sight of the man that is ready to strike him. So is it with the vnsanctified man, sinne is his foode, his will is wholly carryed to it; but the conscience holds as it were a cudgell ouer him, threatning to strike, if hee taste. Wherefore, what with a full desire hee would doe, hee forebeareth in act to performe, af

*The difference
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frighted by those clamours. But now a man diseased, sees some foode to which his appetite inclineth : but hee knowes it hurtfull for his body , and therefore, though his will, drawne by his senses, sometimes moue him to bee tasting ; yet the same will, informed by reason , doth preuayle in him to be vnwilling, and out of such vnwillingnesse to forbear. So is it with the godly man : His will stands to sinne, for the pleasure or profits sake in some part : but being better taught by Gods spirit, of the sinfulness thereof, his owne will checks it selfe, and hee sets vp his resolution not to meddle with it. So is this poynt of difference made plaine; not to be willing to do is another thing, than not to dare. In the former, the will bridled and holdeth vnder it's owne inward motions, and not alone the outward act : in the later, the motions of the will haue a free scope , but alone the outward act is restrayned. Further , in the things whereabout the stirre is, they differ very much. For the conscience of the vn-sanctified, makes resistance to their will, alone (vnlesse in case they bee vnder terrors of conscience) in some more grosse, notorious, palpable, and vnaccustomed sins; which are commonly ioyned with shame and reproch in the world, and are not likely committed but by those that are infamous amongst men; as in periury, murther, adultery, theft, false witness-bearing , and such like: for smaller euills, and such as the world little accounts of, though knowne and confessed to bee sinnes, the naturall conscience is content to dispense, and dawbe, and dally,

dally, and giue easie way to the doing of them vpon a thousand fond shifts and pretences: but now the regenerate mans will (so farre as it is regenerate) is in combat against it's owne vn-sanctifiednesse, about euery knowne euill, the little as well as the great; that, that is allowed in the common practise of the world, as well as that, that is disallowed. For of him it is truly sayd, that he worketh none iniquitie. Thirdly, the naturall conscience vseth the motiues (or restraints rather) of feare, of shame, of danger amongst men (at the best and most), of destruction and damnation from God: and by threatning these things (sometimes somewhat terribly) it ouer-aweth the motions of the will, from consenting to act, though not to desire. But in the regenerate will, the arguments of resistance are fetcht from God, and from Christ, from the loue of God, from the death of Christ, from the scandall of religion, from the dishonour of the name of God, from the Lords being displeased with sinne; and not onely barely, or chiefly from the punishment of sinne. Fourthly, the conscience of the vn-sanctified driues him not to prayer, to the word, to spirituall meditations, as weapons, whereby to mortifie euill lusts, and to restraine the will from consenting; onely it followes him with it's owne vehement checks and reluctations, in diuers troublesome and confused thoughts. But the sanctification of the will opposeth it's corruption by prayers, by the word, by the blood of Christ Iesus, and by the hopes

hopes of eternitie. For hauing this hope, he purgeth himselfe, as Christ is pure. So the vn-sanctified man, when he would doe euill and dares not, is tossed and tumbled from place to place; now thinking of one thing, now of another, wishing to follow his owne inclinations, but wanting boldnesse; and if he doe any thing to helpe himselfe, it is to get him into some company, that perhaps may ease him awhile. But the sanctified, when he finds this distraction of his will, vsually seekes out some secret place; tels himselfe of Gods commandement, of Gods loue, of Christs suffering for him; asking himselfe if he can finde in his heart so much to offend so good a Father, so perfect a Sauour: and then falling downe, telleth the Lord how wicked he findes himselfe, what foule desires are stirred in him, and how weake he is to make resistance; hee beseecheth God to pull out this pricke of his flesh, to strengthen him against these wicked desires, and to establish his heart in a sincere purpose of obedience, by his holy spirit, and so riseth vp confirmed. Thus (I say) he doth vsually and ordinarily, though sometimes the suddennesse of occasions hinders him that he cannot; and sometimes his owne neglect of duty hath so estranged him, that he findes no power so to doe: in which last case he is often foyled, in the former not so often. Lastly, the conscience, if it take the foyle once or twice, is benumbed and silenced. Sometimes it suffers it's mouth to bee cleane stopped by some idle shift and vayne distinction, which the wit (that in many men is too good for their conscience) hath

hath inuented for the iustification of euill : and after some such paultry defence or Apologie , a man is suffered to sinne freely enough. But if the thing bee neuer so vniustifiable , yet after two or three times doing it, the heart is hardened , the naturall conscience put to silence; and a mans checkes grow faint, or none at all , vntill some crosse come, or some immediate hand of God to set it on working againe. For why? the vn sanctified man, as hee did not beg grace to hold him vp before his sinne; so neither after, hath any heart to goe and confesse it, and craue the spirit of repentance; but either lets it passe, or falls to extenuate and excuse it, vnlesse (perhaps) it grow desperate , as in *Judas*. But now the sanctification of the wil, doth still get the victory, though it may receiue a foyle. It will not be put downe; it will not be vanquished: yea, euery later time of offending , it is more vehement in it's opposition than before : at least so farre as to make a man appeare more vile and abominable to himselfe. So it brings him into Gods presence againe sooner or later, and makes him say; Lord I haue done exceeding foolishly: but ah , doe away the sinne of thy seruant, for thy Sonnes sake; and Lord (through thy grace) help me , that hereafter I may offend no more. Thus commonly hee doth quickly renue his repentance , and the spirit wins the field of the flesh; though it were somewhat disaduantaged , and made to recoyle backe at first. For stronger is the spirit that is in vs , than that, that is in the world : grace is alwayes in conclusion more auayleable than naturall corruption. Yea,

when Gods children are most deeply cast (through presumption of sinning) into the sownes of deadnes, security, and vnconscionablenes; yet then stil they heare a voyce behind them saying, This is the way, walke in it. Then the sanctification of the will shewes it selfe, in many motions and risings against the euils that they doe, and by renewing in them the purposes of amendment; though these purposes, perhaps (in case of great preuayling of corruption) be so weake and feeble, that they bee not put in practice, any thing thorowly, till God arise to weaken corruption, and to strengthen grace: and than he weeps, and prayes, and recouers himselfe, resolving to sinne so no more, and standing to his resolutions. And so fareth a poore Christian within himselfe. There is a ciuill warre in his very bosome, and his bowels be sometimes little lesse than rent asunder with intestine discord betwixt himselfe and himselfe. Hee is no longer one, but two men, the old and the new; deadly enemies, dwelling both in one roome. Hee findes two lawes in his heart, the law of his flesh, and the law of the spirit; that drawing him captiue to sin, and this helping him out of that captiuitie. Hee serues God in one part of his will, and sinne in the other (not meaning this last of such a seruing of sinne as was before his new birth, but some kind of seruing, euen a doing of that sometimes that sinne doth perswade, though vnwillingly and against the haire). Neither yet is this all; for as within he is thus perplexed; so can he not long be free from disquietment without.

The third enemy stands vp quickly, and that is the world, euen the whole society of men vn sanctified, and they hate him, maligne him, abhorre him, cannot away with him. When once some glimpse of Gods image shineth in him, then all his carnall friends perceiuing it, turne foes; and oftentimes his brethren, sisters, father, mother, yea husband or wife, and such as are nearest to him in bands of nature, doe prooue his most eager aduersaries: they mocke him, they deride him, they thinke and call him a foole; they say he is either proud, or stout, or mad, or all. After awhile also come slanders, as it were stronger and sharper weapons: then (if the times will giue leaue) his enemies growing in rage, as he growes in goodnesse, he meetes often with imprisonment, losse of goods, banishment, and euen death it selfe, and sometimes a cruell death. So the world tries what shee can doe by violence, if that may seeme the fittest course of pulling him backe againe into her societie: but if the case be such, that that way seeme not at first so plausible, the world assaults with strong allurements; his friends and neighbours will perswade him to returne to bee himselfe againe, hee shall haue large offers of friendship, and of gaine: Many entreaties, many promises, many assurances, and many performances of good turnes, as strong baits, are held out before him, to diuert him from the wayes of godlinesse. And these fayrer assaults often hurt him much more, than the more violent; but yet still his faith is his victory, by which he ouercomes the world. The assurance that hee

findes in himselfe of Gods eternall loue, and the sweete effects thereof makes him to disdain these sugred allurements, and to stand strong against those bitter encounters; flatter they, or frowne they; doe him good, or doe him euill, still he holds himselfe to this conclusion, he will not leaue God, to cleaue vnto the world againe. Thus you see how the regenerate man is layd too, on euery hand, within, without, on euery side. There is no day in a yeere, nor houre in a day; nay verily, scarce any minute in an houre, wherein some one or other of these his backe friends, doth not strine to doe him a spight. The worst enemy is within himselfe, the next is the diuell, and the world the least. These welcome him in this manner into the Citie of God. Thus they entertaine him into the society of Christs mysticall body. But in all these things he is an excellent conquerour, ~~a~~ verily more than a conquerour, through him that hath loued him: for he is out of all danger, of euer being quite ouercome. Wherefore notwithstanding all the trouble of this first effect of grace; the second will follow the first, and that is, a good conuersation. A man would imagine, that the forenamed incumbrances should so farre discourage his heart, to whom they befell; as to take from him all boldnesse, so much as to attempt a good course. And indeed so it would, were he not continually led and strengthened by the same spirit, that at first regenerated him. But by vertue of that diuine assistance, it comes to passe quite contrary: for those enemies doe but quicken and further his proceedings

2. *A good life.*

proceedings in goodnesse; and in spight of them all, let earth and hell and his owne heart, doe the worst that euer they can, he is able to liue godly in Christ Iesus. Hee is enabled both to leaue euill, and to doe good (for both these parts of a good life must be had, or else indeed the life is not good) and that in a good measure and quantity, and farre better than euer he could do, in former times. Indeed he doth neuer satisfie himselfe in this matter, but alwayes falleth farre shorter than his owne desires aspire vnto: but were the former lusts of his ignorance, compared to that his present behaviour, a blind man might perceiue the difference to be exceeding great. For as to the first part of a good life, which stands in leauing off wickednesse, he commeth so farre; not, as to be quite free from all sinne (ah this life were a little heauen vnto him, if he could once attaine to such freedome): but indeed he cannot attaine it here, for in many things (ah that word many is too true a word) I say in many things wee sinne all; and they bee quite besides their Christian wits, that imagine once repenting, to be sufficient for a Christian man, in all his life: but yet so farre he comes, as to forsake the ordinary practise of grosse sinnes, and the allowance of all knowne and vehemently suspected sins. So soone as euer a Christian is truly regenerate, so soone he ceaseth to make a trade of sinning. Hee that is borne of God, sinneth not, neither can sin, in this manner. He may slip into faults of grosse nature, once, twice, many times (sinne cleauing so fast vnto him as it doth); but still it is not his vsuall

practise so to transgresse. For in truth, now sinne is become vnnaturall to him, and as contrarie to the life of grace bestowed vpon him, as poyson is contrary to his naturall life; and as bitter things are to his taste, and harsh sounds vnto his eare. Wherefore his soule riseth against it, and hee doth much more frequently overcome the tentations by resistance, than is overcome of them. Sinnes, I meane grosse and grievous sinnes, are to him as deadly wounds to his body, which sometimes (as a man in a frenzie) he is drawne to giue himselfe, but vsually he doth not so. And when he doth so, the manner is exceedingly different from his former course. Then he committed it with greedinesse: now with great and continuall reluctance. Then he kept in himselfe a purpose of sinning (if he could) for feare of shame or danger: now his heart stands constantly resolute not to sinne. Then hee followed after the occasions of sinning; now hee flies farre from them. Then he shifted, and excused himselfe, hauing committed sinne: now hee becomes a most bitter and seuerer censurer of himselfe for sinne, if he do commit it. Hauing false, he riseth againe, and with anger indites and arraignes himselfe before the Lords tribunall. There he poureth forth many bitter lamentations, and could almost find in his heart to throw himselfe downe to very hell for it. He thunders out against his owne heart, all the bitter curses and threatnings of the Law; and is euen almost willing, that God should euen damne him for it, but that he hopeth for his mercy sake, he will not so doe. And such is his

his freedome from grosse finnes, that are against the plaine light of nature, or expresse words of the Law, and wherein the members of the body are giuen as weapons of vnrighteousnesse. Hee falls into them, if at all, yet seldome, and seldomer and seldomer, with an horrible strife, with great anxietie, with little or no content; and with a most vehement condemning of himselfe before the face of God in secret afterwards. Thus vnlesse (perhaps) he be cast into a swoone for a time, and cannot yet rise againe: which if he be, he fares all that while, as a man that hath a thorne in his eye, or a wound in his sides, neuer at rest, neuer quiet, filled with bitter and intollerable anguish, and full of wofull and continuall complainets. For still hee heareth the voyce behind him founding in his eares, and saying, this is not the way. And still the annoyning that he hath receiued, doth so preserue him, that he cannot sinne; meaning, giue himselfe ouer to a settled resolution or practise of sinne. And yet further, for finnes of a lesse grievous nature, euill motions, sudden passions, dulnesse and distractions in good things (and thelike), God knowes, and he knowes, that he commits full many of them. But alwaies he is so vpriight with God, that he allowes them not. He doth not extenuate them, hee doth not shift them off with a pish, hee doth not runne over them as matters of nothing, he doth not let them passe vnobserved and vnregarded, as in former time, and as it is with vnsanctified men. But they be vnto him matter of constant and daily sorrow, and shame, and humiliation. He confesseth them

them dayly, he prayes against them dayly, and he is continually in a quarrell with himselfe, because he cannot be so free from them as he desireth. So it comes to passe, that he purgeth himselfe as Christ is pure, so farre preuayling against these sinnes, that he commits fewer of them, and commits them seldom, and sees them with more dislike of himselfe, and growes by them more meane and base in his owne eyes, and is made by them more carefull to sue vnto the Lord Iesus, and to take more steadfast hold of his merits. So hee casteth off the old man, as concerning the conuersation in time past, and that euen out of his new nature; not moued thereto by reward, or punishment, either alone or principally, but by a kinde of naturall working of grace in him (but indeed it is a supernaturall nature poured into him from aboue) by which it comes to passe, that as Saint *John* sayth, he cannot sinne, he knowes not how to worke wickednesse, hee cannot find in his heart to bee a slaue to sinne any longer. Company or no company, seene of men or not seene, danger or no danger, shame or no shame, punishment or no punishment, still he is auerse from sinne in his regenerate part; he wills not to doe it, he shunneth it, he bewayleth it, one or both: that so it may be manifestly seene, there is a contrariety betwixt his very soule and all sinnes, that hee knoweth to bee sinnes. And for those that are not knowne to him, hee is not ignorant of them, because he will not know them, with neglect of the meanes of knowing, or with a wilfull resistance of them: but alone because hee cannot know

know them, either for want of meanes to know, or capacity to conceiue of, or light to see the truth offered. He doth not wink with his eyes, he doth not let himself to find out shifts, to bury the light that beginneth to appeare, and to hold down the truth in vnrighteousnes, struiuing not to know sinne, because he would not leaue it; and out of a purpose to practise it, for the profit or pleasure of it, still labouring to haue somewhat to say in it's defence, and to clude and shift off, whatsoeuer may be sayd against it: but he is willing to know, desirous and ready to yeald; and when the light begins to shine within, hee quickly opens his eyes to behold the same; and if he suspect it, he looks more narrowly into it, with a sincere purpose of being conuincd, if the truth appeare vnto him. And this is the first part of a good life. The second, and as necessary as the first, is doing of good, wherein he is carefull to exercise himselfe; & though all be not alike fruitfull, yet euery regenerate man is fruitfull in some degree. The life of grace hath it's gracious effects, as well as the life of nature it's naturall: and hee that hath the former, is as kindly and freely carried to the one, as he that hath the life of nature, to the other. By the supernaturall life of God that is in the sanctified man, it is natural to him, to speak to God in prayer, to heare from God in the Word, to cōfer with God in holy meditations. Wherefore these things he findes himselfe inwardly moued vnto, and hee cannot chuse but bee constant in them. If at any time his wicked flesh hinder him from them (as sicknesse makes a man sometimes that

hee cannot eate his meate), then doth hee feelee as sensible a misse of them, euen as of his meales; and he could be as well without foode, as without these exercises: for in truth they are the foode of his soule, and hee relisheth them as foode, though sometimes lesse than at other times, as the diseases of his soule grow more or lesse within him. Further: mercy, iustice, liberallitie, truth, diligence, and other vertues, are now naturall vnto him as well as religion. He takes comfort in doing the duties thereof, and makes conscience of doing them, as hee hath occasion. Indeed sometimes hee findes a great loathnesse and backwardnesse, as a man that is lame, limps, and goes softly and with paine; but yet hee goes, and hee must needs goe, and for all the loathnesse, hee cannot bee well vnlesse hee addresse himselfe vnto them. Often hee hath little mind to pray, and do other religious duties; but then alacke, he findes himselfe (as wee say for the body) not well at ease, and he hath something within him, that puts him forward, that presseth and vrgeth him, and causeth that he must doe them, though with much weakness, and resistance of his fleshly heart; for in part it is still fleshly. If hee haue neglected a worke of mercy, he is not well after it, and he is inwardly griued for it, and resolues to take the opportunity better next time. If hee haue not followed his calling diligently, he is vexed at heart to thinke of it; and that day is a day of little comfort, that night a night of little rest vnto him. So, if hee haue omitted admonitions, exhortations, good conference

rence, or any other part of good life. Not alone one, but all good duties, both of the first and second Table, (so far as his knowledge extendeth) begin to bee to him naturall and familiar. Hee takes a secret and a sweet delight in doing them, and he findes himselfe exceedingly discontented with himselfe, if hee doe them not; and therefore commonly though he come farre short of what he would and should, yet there is no day without a line; some or other good worke hee doth dayly, herein indeede exceeding all that himselfe was able to doe before, or that vn-sanctified men can attaine to; that what he doth, hee doth it, because God would haue him doe it; and his heart doth often actually incline it selfe to the will of God, and moue it selfe to the duties, with minding it self of the good pleasure of God. It is not company; it is not applause, nor credit, nor gaine, which swayes him; if all these things were away; yea if all these things were against him, yet hee would doe good: for hee knowes, that Gods will is his guide, and that is the thing he desireth to accomplish in his very soule. And further, though he be like a young Artificer, that vseth his tooles somewhat vnskillfully, and doth his businesse somewhat bunglingly; yet the Scriptures, the word of God, they bee his line and his leuell, and according to the direction, either speciall, or generall, which he receiueth from them, hee strineth to frame his life and actions. So is the true Conuert godly in life; grosse finnes vsually he commits not; the smallest knowne finnes he euer disalloweth, condemneth,

confesserh before God in secret; and suspected finnes hee labours to know, and for feare auoydeth; and vnkowne finnes hee is ready and willing to know. All and all manner of good duties (though some hee findes more hard and difficult, and himselfe more backward vnto them, yet I say, all, and all manner of good duties) hee resolueh to doe, and striueth to doe; and either doth them, or is afterwards very angry with himselfe, for not hauing done them; so that his life is to his owne feeling, but a very death, if he finde it to haue been vnprofitable: and which is much to bee marked, hee is heartily glad to see that others can doe the good that he cannot, or can do it better than himselfe. So you haue the second effect of Regeneration.

3. Knowledge of
this good estate.

1. Ioh. 3. 14. =

The third followes, and that is a knowledge of this his good estate. The man regenerate; vnderstands himselfe to be regenerate, as the man that liueth and walketh, that he liueth and walketh. So S. *John* tels vs plainly, *wee know that wee are translated from death to life.* Lo, I say, an assured word of knowing, vsed by the Apostle. But how knowes hee it? euen by a most infailible knowledge, grounded vpon the perceiuing of the effects of a spirituall life: as he knowes, that hee is a liuing man, and not a carkeasse; by feeling in himselfe the manifest effects of this common life. For in very truth, spirituall life can no more be hidden, than naturall. Can that admirable change, that cumbersome combat, that so far from former-times-differing life, be found in a man, and he not know of it? Can a blind

blind man become seeing, and he not know it? Can a deafe man heare, a lame man go, a sicke man become whole, a dead man liue, and not know of these alterations in themfelues? It is vtterly impossible, that such things should be hidden from him in whom they be: and the taking away of blindnes, deafnes, dumbnes, lamenes, death, from the soule, is to him in whom it is, no lesse manifest and euident, than the remouing of these bodily infirmities. And therefore *S. Iohn* saith, *I write vnto you babes, because you haue knowne the Father*, meaning with a knowledge of acquaintance, whereby they conceiue him to be their father; such as little children (to whom he alludeth) haue of their fathers and mothers that they be theirs. In truth the Christian man finds in himselfe, something within him, sealing him vp to life: he hath an earnest penny that makes the bargain sure betwixt the Lord and his soule. He cannot but call God Father, and often (though not alwaies) in calling him so, hee euen feesles him so also. Hee hath an inward and a sure certificate of his reconciliation with his displeased Lord. And if doubts doe arise (as I told you before that they would, and that right often, and very troublefomly: for the diuel wil cast them in, thick and threefold, and with great violence) these his very doubtings driue him to his father to bee resolu'd of his doubts; by which meanes it comes to passe, that as a truth is much cleared, by making and answering obiections, so his assurance is confirmed by these doubts. Indeed an infant at first, hath not so

1. Ioh. 2. 13.

much knowledge, or vse of reason, as to conceiue of his owne life; but when some daies are past, and himselfe becomes stronger, then doth hee well enough know that he liueth: so in the infancy of regeneration, the regenerate can scarce tell that hee is regenerate; but hauing a little growne forward in a good life, hee findeth his case plaine enough, and wants not this assurance, though hee be incumbred with many doubtings. Yea, when hee stands at the weakest, and doth most complaine for want of this assurance, yet euen at that time, he neither accounts it impossible, nor yet needles to haue it; but desireth it with the strongest of his desires, and is troubled for want of it, more than for want of any other thing: and the feeling that he hath it not, serueth but to quicken his care of seeking it, and to make him seeke soundly, that hee may not be deceiued with false imaginations about it. Sometimes also it fals out that a fit of Melancholy possesseth a growne man so strongly, that hee imaginis himselfe no better than a dead man: but then the actions of life performed by him, do put the matter out of question, amongst others that haue life; and the same actions at last, perswade himselfe also that he liueth. Euen so a man borne againe, and well growne in the life of Grace, through strength of temptation, may be so farre troubled, as to make a great doubt, whether he liue the life of grace yea or no: yet euen at that very time some operations thereof are so manifest in him, that other sanctified men (with whom hee conuerseth) doe well perceiue this doubting of his

to be causelesse; and at length also himselfe by feeling the troublesomnesse of this feare, and by striving against it, doth evidently finde, that hee iudged falsely of his owne case, and so returneth to enioy his assurance againe. Yea, sometimes a living man by some wound receiued, or by some inward distemperature, is cast into a deadly swoon, neither feeling life, nor giuing any great signes of it: but after awhile, by rubbing and the like meanes, he is restored to the vse, and to the feeling of life: So a regenerate man being overcome by some temptation, and hauing runne into some swoone, doth lie almost like a man dead in sinnes and trespasses; but after some checks of his owne heart, and admonitions of others, and corrections from the Lord, he is reuiued out of that swoone, and begins to shew forth the effects of grace; and withall, with comfort to feele and vnderstand the same. Wherefore it is manifest, that the knowledge of a mans being regenerate, is a necessarie effect of regeneration, and which sayleth not, out of the forenamed cases, and after some time, to reueale it selfe. Hence it is, that the regenerate man wonders at no kinde of men more, than at them which will needs hold, that the matter of ones being truly sanctified is so extremely ambiguous, as that by reason of the deceitfulness of mans heart, it should bee impossible for any man, infallibly to know himselfe to bee in the state of grace. Hee counts this is as absurd, as if a man should say, that because an image may bee made and painted so like a living man, and that withall, fits of melancholy,

lancholy, and swoones are of so strong a working in men; therefore it should bee impossible for any man to know vsually and infallibly, that himselfe is a liuing man. He perceiues that such men speake thus alone, because they talke of these poynts barely by rote (as they say) and by meere speculation. For he hauing knowne the powerfull working of Gods spirit, knoweth well enough that hee hath found it; and knowes that hauing it, it will make it selfe so euident, that after a little while it will be knowne; and when hee wants it, hee findes himselfe not driuen to deny the possibilitie or necessitie of knowing it; but alone to bee griued, and to condemne himselfe that hee doth not get that, which is both possible and necessary to bee gotten. He finds also, that though, after his committing of some kindes of sinnes, this his assurance that he is Gods childe, is very much enfeebled; yet there is a secret and strong worke of grace, inwardly mouing him, inuiting him, leading him by the hand; and little lesse than with a kinde of sweet and gentle violence, drawing him to goe to God and confesse his sinne, crauing mercy, purposing amendment, and casting himselfe vpon Christ for acceptance: that now hee cannot but say within himselfe, sure here is life, though before the matter were called into doubt. Yea he findeth the spirit of adoption, dictating vnto him the name of Father, in this case, and making him bold so to call God, and to crie vnto him, till at length hee perceiue by manifest signes, that he is indeed a Father vnto him. Yeauerily, to the Christian man, this

this knowledge of God is so rich and precious a iewell, that he makes more account of it, than of a thousand worlds, and a thousand liues. Wherefore of (almost) all errors concerning mans condition, hee can with least patience brooke their (to him being made in case to discern it) most palpable fancy (of which I spake before), that thinke it impossible to attaine a sure knowledge and infallible, that one is the child of God, or knowes himself to be Gods by regeneration and adoption. Take away his life then, take away his being. The world is worse then a prison and a dungeon to him, if the light of this knowledge be taken away: he can haue no quiet in himselfe, no comfort in any thing else without this knowledge; he perceiues that this is the greatest confirmation of his soule, in an holy life, that he knowes himselfe to be begotten againe by the seed of immortality, to a liuely hope, and to an immortall inheritance. This knowledge therefore is so necessary vnto him, that hee cannot liue without it: and hence it is that hee no longer enioyes himselfe than he retaynes it. And so much for the third effect of regeneration. The fourth, and (of those that I purpose to speake of) the last effect followeth. That is growth. As a naturall life, so likewise a spirituall, by degrees encrease and waxeth stronger and stronger, approching neerer to perfection; and that with a proportionable and futable encrease of euery part and member, as I may call it, of the new man. For though in some parts he may be weaker than in others; yet in those weaker parts also, considering the weaknesse, there

4. Growing in
grace.

Ioh. 15. 2.

Colos. 2. 19.

is a growth correspondent to the growing of other parts. All the branches that bring forth fruit in Christ the vine, the Father (the good husbandman) purgeth, that they may bring forth more fruit; and in Christ all the body having nourishment ministered, and knit together, encreaseth with the encrease of God; and that also according to the effectually working of every part. A living member, of a living body, cannot (by the course of nature) but attract fit nouriture, and procure to it selfe a going forward in stature, till the stature be full and perfect. Doubtlesse Christ is a living tree, his mysticall body a living body; wherefore the regenerate must needs bee growing. But this matter of growth doth stand in neede of a sound explanation. Vnderstand therefore that there is a double growth, one in greatnesse, the other in goodnesse; one in quantitie, the other in qualitie. So you may see a man from his birth, to 24. or 25. yeeres grow bigger and bigger, hee is higher and thicker, hath larger lims, and stronger ioynts; but from these yeeres vpward hee growes wiser, sager, more stable, more sober, and better settled also in his bodily might. So an Apple from Spring to Midsummer or after, growes larger and larger in bignesse; from thence to the time of it's pulling, it growes pleasanter and pleasanter in taste, and better and better relished. Thus it is with a Christian man: For a good space of time, he doth sensibly encrease in knowing and leauing more sinnes, and in knowing and doing more duties; this is to grow in bignesse: but after a good time spent in Christ

Christs schoole, and that there be but few new lessons (not aboue his forme, as it were) to be learnt, he cons ouer the old lessons againe, and gets them more perfectly by heart, and better vnderstood. Those sinnes hee leaueth, hee leaueth with more sinceritie, with more rectified zeale, with more loue to God, with more detestation of sinne. Those duties likewise which hee performeth, hee performeth more aduisedly, more resolutely, more humbly, more soundly, and with a more entire bending of his soule to the glory of God in them, than before : This is his growing in goodnesse and in ripenesse. And alwayes in this later kinde of growth a Christian man stands so affected, that he doth most of all quarrell with himselfe for not growing, when hee growes most of all. Yea his slips into some grosse faults (and it may bee also sometimes too too thicke) doe further this his growth ordinarily; so that he neuer growes faster and better, than after the time that some falles haue discovered vnto him his badnesse : for then he growes in humilitie, in hatred of himselfe, in suspicion of his owne frailtie; whereby he is made capable of a profitable growing in all vertues, till at length this become his excellencie, that the better he is, the meaner he is in his owne eyes; and the further he proceedeth, the more he is acquainted with his owne defects, and becomes more sorrowfull and ashamed for the slownesse of his proceedings. But now it must bee further conceiued, that this growth hath his stops, stayes, hinderances, intermissions; and those also sometimes euen some long

long space of time together, euen for moneths and yeares, as is to be seene in *David, Solomon, Asa, Vzziah*, and others. For as in naturall life, the child may grow till it be twentie, or more yeares old, and then fall into a dangerous fit of sicknesse, as an ague, or the like; which shall cast him vpon his bed, and make his cheekes pale and wan, his legges quaking and feeble, his stomacke naught, and quite turned away from almost all foode, his whole body fainte and powerlesse; so that hee can neither stand nor goe, nor scarce speake or moue himselfe, but euen lye at poynt of death: Euen so also in the life of grace there bee Agues, there bee diseases, there be sicknesses, into which a Christian man (euen now (it may be) come to so much ripenesse, as this life will beare), doth suddenly sometimes, but most times by degrees fall headlong, and almost dyes, though quite to dye it bee impossible. Now if you speake of his growing, hee doth but grow backward; euen as a sicke man growes weaker and weaker, after sicknesse hath seized vpon him. These diseases grow for the most part from the comming in of promotion and wealth, and the pleasures and vanities that most commonly come in with them; that wee may see how dangerous the goods and greatnesse of this world bee to a Christian soule, that cannot soundly digest and concoct them. Or else, they arise from the poysonfull infection of some euill companion or other, to whom a man hath by some occasion foolishly linked himselfe in familiaritie. In truth most times surfering breedes spiritual

tuall sicknesse. From the excessive loue, and liking, and vsing, and enioying of earthly things, and from a conceit of ones owne being better and safer for their abundance, a man comes to be lesse satisfied in God, and in holy duties; & to haue lesse minde to thinke & muse of heauen, & the graces of Gods Spirit, the practising of which is the way to come to heauen. So there is a stoppage and obstruction in the soule, and herce so sensible a decay of spirituall strength, till a man fall to heape more than one or two grosse sinnes (and sometimes presumptuous), one vpon the necke of another, and sometimes to lie long in them, before he can see to reforme them, or soundly renew his repentance for them; the one hardning his heart, and blinding his minde so, that the other following can scarce bee seene or felt. Thus there is wrought a strange decay of the power of godlynesse, euen in a true regenerate man, by the encrease of his outward estate: for hee was a sanctified man, that prayed God not to giue him riches, lest himselfe being full, should deny God, and say, Who is the Lord? And sometimes also on the contrary, euen hard and sharpe afflictions do bring a decay of sanctification. The anguish of a crosse may breed impauiency, distrust, lying, vsing of base shifis, and twenty disorders in a regenerate mans life; insomuch, that hee may be drawne to very grosse and sinfull practises. But when the poore Christian soule is either of these wayes diseased, or any other like to them; O, then he fareth like to a sicke man indeed, he feelles his disease, with exceeding

Pro: 30.9.

ding great paine. It makes him groane, and cry out many a time, he is weary, full weary of such an estate. No man is more tired with a burning fit of an ague, than he with these fits. Rest, comfort, quiet he can get none. Indeed the diuell and the world (in some cases) doe as friends vse to doe in case of sicknesse. They bring likely conserued Plums or Marmelade, or some such like sweete meate, which the poore sicke man takes indeed, because they will haue it so that are about him: but alas, they doe but clamme his mouth, and hee findes their very sweetnesse bitter and troublesome: So the diuell and the world, and the flesh, offer to the Christian soule, the pleasures, and profits of this world, as it were sweet meates, and hee willing to finde ease in any thing, seekes if there it may bee had: but alas he finds it not, hee cannot relish these pleasures, hee hath small comfort in these profits; this credit is a drie credit vnto him, his heart will not relish such things as these; but still he tosseth and tumbleth, finding no rest in his estate, nor perhaps power to get out of it: for it may bee, hee cannot bring himselfe to pray at all, as *David* could not; for he saith of himselfe, that hee held his peace: or if he doe, it is too coldly and faintly to remoue so mortall a sicknesse. But still as the same *David* also confesseth of himselfe, he roareth and cryeth out all the day long (I cannot but bee fully perswaded, that there he describes his estate in the interim betwixt his sinne, and his earnest repentance, for some feeble offers to repentance perhaps hee might haue before), and so now his
 case

case is a very restlesse and diseasefull case. *Salomon* (the man that of all Gods sicke children, I think, by surfeiting caught the forest sicknesse) shall witness this. He wanted no sweet meats, but they cloyd him in stead of comforting him; hee professeth of them all, that he found them meere vanity and vexation of spirit. So when a Christian lyes vnder these spirituall diseases, all his outward comforts are but euen vexation of spirit vnto him. When he hath thus almost wounded and killed himselfe, Oh how hee smarts and bleedes, and is troubled! Indeepe he still (perhaps) is carryed after the vanities of the world, sinne hauing now so very much preuayled against him, that hee wants power to with-draw himselfe and to goe backe; but yet full many a time hee sighes, and groanes, and lookes towards God, and towards the spirituall rest of his former life, and hee finds a very bitter, bitter heart. Hee is in very great extremity, and it is euen a pang of death for him to remember, how the case stood with him once, and how it is now. And in very truth, were hee let alone in this case, his soule would perish; the life of grace would die, and he would proue his disease mortall. But, Ah hee hath a good Father, who is also a good physition, who finding his disease grow mortall (and that the admonitions of the Word in publike will not reforme him, and that the voyce of the spirit behind him, is now too weake to be heard by him, though still it cease not to checke him, and to call vpon him, and to make him sometimes purpose to returne againe from this out-straying), doth now
like

like a good and wise practitioner, administer some such phisicke as shall serue the turne. Some potion of a bitter/crosse, which the spirit shall worke withall to make it effectuell, is put into his hand to drinke it: or some fore tentation of Satan, or some horrible feare of heart, which opens these stoppages, purgeth out these humours, reuiuethe his soule; and then wofully most wofully, he cries out of himself, laments his exceeding folly, goes to God, hartily confessing his sinnes, and with all rigor passing sentence vpon himselfe for the same; and so continues to mourne and cry, and begge mercy till hee finde it; and then strives to make amends for his former not growing, by growing so much the faster for it now. So he is recouered, and continues to the end; for totally or finally fall away by sinne, he cannot, because the annoynting of the spirit preferueth him; till he bee rayled vp at the last day, **Christ** will not cease keeping him: yea to saluation is he kept, by the power of that great God that hath adopted him to himselfe for a sonne: and this spirituall life giuen in regeneration, indeed becomes an eternall life; sicke he may be, dye he cannot.

CHAP. VI.

Shewing the principall graces, which by Regeneration are begotten in the soule.

ANd so much for the fourth effect of Regeneration, and for three of those things, I promised

mised to speake of : I goe on now to the fourth and last poynt, *viz.* to make knowne vnto you the principall graces that shewe themselves in the regenerate man; and by hauing of which (seeing by nature he had them not) hee deserueth to be intituled a new creature. These are in all the powers of his soule. For as I sayd before, holinesse is infused into his whole man. First, in the principall faculties : vnderstanding, conscience, and will. Secondly, in the inferiour powers : thinking-power, memorie and affections ; of which let vs speake in order (but briefly). First then the vnderstanding of the regenerate is perfected with two most excellent and beautifull graces ; knowledge, and faith. Knowledge, I say, first of God, then of himselfe; out of which springeth humilitie as a proper effect of both. Hee perceiueth a new light shining within him, inabling him to conceiue with a very stedfast apprehension (not with a wauering, wandering, doubtfull, confused fancy, as that was which he had before) that there is a God, an eternall and infinite essence; his maker, and the maker of all things, most wise, most mighty, most true, most righteous, most mercifull, most holy, hating sinne with a perfect hatred, and fully bent to punish the impenitent sinner with vn-utterable punishments; fully resolu'd with all louing kindnes to accept of the penitent. And in one word euery way inconceiueably excellent, as being indeed the fountaine of all goodnesse, the creator, preseruer, gouernour of all things, the Father, the Son, the holy Ghost, as he hath reuealed himselfe to his Church. The

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bright-

4. The principall graces in regeneration bestowed on the regenerate.

1. In his principall faculties.

1. In his vnderstanding.

Heb. 8. 11.
Ioh. 17. last.

Ioh. 17. 3.

brightnesse of this light discouereth it selfe vpon his soule so effectually, that now hee stands vndoubtedly perswaded of these things; which is also a principall cause of all other the good things, that are begun in him, and so is fulfilled in him the word of God, saying, *They shall all know me from the least to the most*: and againe, *Righteous Father, the world hath not knowne thee, but these haue knowne that thou hast sent mee, and I haue made knowne thy name vnto them, and will make it knowne*. So it begins to be to them, *life eternall, to know the only true God, and him whom hee hath sent Iesus Christ*. Further, as it were a reflexe of this knowledge, followes an apprehension of himselfe, as of a most meane, base, and contemptible thing (compared to God) in his very creation; for hee was made of dust; and came of very nothing: but in this his corruption, which came afterwards, as a most loathsome vile and abominable creature; because he is (now he findes it) full of wickednesse and extremely sinfull. So growes hee more and more to dis-esteem himselfe, and to haue himselfe in no reputation; yea to bee vile and odious to himselfe, and loathsome in his owne eyes; and by acknowledging his infinite basenesse in comparison of God, and Gods infinite excellencies in comparison of him, hee is made truly humble. Secondly, faith is wrought in his minde (for this I conceiue to be the seate of it, for it is the vnderstanding that must diduct particular conclusions from generall; and so make application of them, wherein consists the very essence of faith), faith (I say) both in God,

and

and in the word of God. Faith in God, whereby hee is verily perswaded that God is his God; being inabled in true and sound manner, to apply to himselfe the sweet couenant of God, whereby the Lord hath made himselfe one with him, hee can say with assurance of heart, *O Lord my God: and; the Lord is my Shepherd, and my Redeemer lieth.* For in truth, finding the liuely portraiture of the diuine nature in him, how should hee but know his father by his image? and this assurance—that God is his, and hee Gods, is to him the sweetest thing in all the world; than to misse which, hee had rather chuse to misse his very life and soule. The stronger it is, the more cheerefull and happy is hee; the weaker it is (as sometimes it hath it's faintings), the lesse liuely is he. There is also faith in the word of God to be seene in him: out of an experimentall feeling, and certainty of the truth of it, hee is vndoubtedly resolued that it is from God; and that so, as hee is enabled to apply it to himselfe in all the parts thereof. For hauing been to him, as *Paul* speaketh, in power, it must needs also bee in much assurance. Before the word of God doth worke so mightily, to conuert the soule, a man may haue a confused opinion of it's being true, taken vp vpon trust (because in the places, and among the persons, where hee hath receiued his education, it is so generally accounted); or else wrought by a common grace of illumination, inabling the minde to giue a light, weake, and infirme assent vnto it; but hee cannot bee throughly and infallibly resolued of the truth thereof, nor

1. Thef. 3. 5.

Luc. 8. 13.

that it is from God : and therefore it is said of the stony ground, that they beleueed indeede, but withall that the seede had no roote in them : they had a conceit, and a sudden flashing apprehension, that sure this doctrine must needs bee true, but they had no settled, well grounded, and established assurance thereof. Onely when the word sinketh thus into the bottome of the soule, and a man hath had so liuely experience of it's wonderfull and diuine working; hee makes no more question whether it bee of God or no; than whether the Sunne shine, and whether that be foode that doth daily nourish his body. Wherefore by the inward operation of the spirit, and mighty efficacy of the word, being most effectually conuincd of it's diuinitie and truth, hee now makes care to apply it in all parts to himselfe; he layes hold vpon the promises, threats, precepts; and makes particular vse thereof to his owne heart, captiuating his reason, sense and all, to the infallible certaintie and veritie thereof: for hee knowes that God is the author of it, seeing it hath begotten him againe to bee the childe of God. So is his vnderstanding beautified with these two most admirable fruites of the spirit; by which also he attaineth (as the Scripture calleth it) a notable sharpnesse of wit, quickning him to the discerning of things spirituall and diuine, in such manner and measure, as a man of farre better wit and more learning, but destitute of the same helpe, could not attaine vnto.

Prou. 1. 4.

2. In his con-
science.

In the next place his conscience is also quieted with peace, and inliued with conscionablenesse.

Whe-

Whether conscience be a distinct facultie of the soule; or whether alone a particular act of the vnderstanding, reflecting vpon it's selfe and it's owne actions, with immediate reference to God, I hold it not very needfull to dispute: but heere we will speake of it, as of a speciall faculty, by reason of the wonderfull power, that it is perceiued to haue in all the soule. First then, I say, the conscience of the regenerate proclaimes within him, an established peace betwixt God and him. For the kingdome of God is peace, saith the Apostle *Paul*, and being iustified by faith, (which in nature goeth before this worke of regeneration, though in time they be conioined) we haue peace with God. Then in truth Christ fulfilleth his promise of leauing his peace with them; euen such a peace as the world cannot take away from them; and this peace that passeth all vnderstanding, is euen as a guard and a watch to keepe their whole soules in quietnesse and safety, though in the world they meete with many troubles and disquietments. Their conscience (by this most sweet grace) becommeth an admirable friend vnto them: It tels them from God, that he is reconciled vnto them; and being calmed from the former raging wherewith it was tossed, it now makes vnto them (euen within to the eare of the soule) the most pleasing musicke, and the sweetest melody that is to bee heard in all the world. It acquitterh, it excuseth, and in the name and in the roome of God, it pronounceth absolution. O vnspeakable consolation! This is the peculiar happinesse of the sanctified: they haue many

Rom. 14. 7.

Ioh. 14. 27.

times tranquillitie in their soules through this peace of their consciences, which with a quiet countenance, and a still voyce it doth publish within their hearts. And yet in the midst of this peace, their consciences are not dead and sleepey neither; but are ready in a friendly and louing manner to check and controll them, if at any time, in things knowne vnto them to be euill, they shall offend. A good man is so conscionable, that hee can in no knowne thing swarue out of the way, but his conscience will be telling him of it: Onely this is done in faire termes, not with outrageous bitternesse driuing him from God; as in former times; but with kinde and yet earnest exhortations, drawing him before God to confesse and seeke pardon. Thus *Danids* heart, that is, his conscience smote him, when he had cut off the lap of *Sauls* garment. Thus his heart also smote him after the numbring of the people, and he went in before the Lord and sayd, *I haue done exceeding foolishly, but do away the sin of thy seruant.* And though the conscience (being too much put to it by the seruants of God in their folly) do waxe somewhat sharpe; yet still it keepeth this note of difference from the vnpurged conscience, that it drawes them vnto God. So a good conscience is both quiet, for it promiset forgienesse; and withall wakefull, for it calls for duty incessantly, and steppeth out against euery confessed euill, yea against suspected ones to.

In the third place, the will of the sanctified man shewes it selfe to be holy, by two graces also planted

1. Sam. 24. 5.

2. Sam. 24. 10.

3. In his will.

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ted in it. First, it is carryed vp to Godward. It longeth and thirsteth after the liuing God, so that it findeth nothing in heauen nor in earth comparable vnto him. It doth embrace him, and draw vnto him as vnto the chiefe, and (in a manner) the onely Good. The being, happinesse, and felicity of God, is the thing that aboue all things, yea aboue his owne happinesse hee desireth; the fauour, loue, and grace of God next to that, aboue all other things. Let him enioy the light of Gods countenance, and let corne and wine go which way they will; hee is happy enough, in that God is happy and is his Father. So *Dauid* once, Whom haue I in heauen besides thee, and whom in earth with thee? And in another place, All my bones shall cry, Lord who is like vnto thee! Now hee hath learned to place his felicitie in the liuing God. Now apprehending him as goodnesse it selfe, hee vniteth himselfe vnto him by a seruent act of his will, euen panting after him. Secondly, his will becommeth very flexible to the will of God. It begins to be made one with Gods will, and to be (as it were) carryed therein, like a starre in it's proper orbe; or euen as a man in the charriot, wherein he hath seated himselfe. His will begins to bee euen swallowed vp in the will of God, and to bee nothing but as God will haue it; which is the principall, and most inconceiueable happinesse which hee findeth in this world. If it may appeare vnto him that God would haue such a thing done, hee resolues to doe it, say profit, pleasure, and credit what they can to the contrary. Contrarily, if that

Psal. 73. 25.

he perceiues the Lord of his life would not haue him to do such a thing ; his determination is that he will not doe it , though he be solicited with all the allurements of delight, commoditie, and aduancement. In truth , this free and firme disposition of the will to doe the good , and auoyde the euill, which God enioyneth him, for Gods sake, is the very heart and marrow of regeneration : and therefore there is nothing which a Christian man more misseth, than the worke of his will this way, if it be hindred ; and nothing in himselfe which he doth enioy more , whilst the motions of it are vn-interrupted. An hearty and vnfaigned desire to please God in all things , is the characteristickall note (as I may terme it) of the sanctified. It is the most apparant , euident , sensible distinction betwixt him, and the falsely-seeming sanctified, the hypocrite. Wherefore it is of much importance to finde this grace in ones selfe. And so are the superiour powers of the soule framed to the blessed image of God. The inferiour powers must needs follow the temper of the superiour, and in them thereresteth the spirit of grace and glory , which adorneth them with the brightnesse of excellent graces. First the thinking-power (or imagination) is raised vp to God and the things of God. The Christian man findes, that as hee is apt by nature to thinke of the King , or of his parents, or friends, or such like thing ; so by vertue of his new nature, he is of himselfe moued to be taking occasion, (very many times) to entertaine thoughts of God , and alwayes thoughts tending to magnifie him

2. In the inferiour powers.

1. The thinking-power.

him within his soule. He is often stirring vp in his owne heart, motions tending to discouer vnto himselfe the beauty and sweetnesse of God, his wisdom, his power, his truth, his iustice, and other attributes; and withall also the admirable and inconceivable excellency of heauen, and the surpassing glory and felicity of another life. There is some familiarity and louing acquaintance betwixt God, and the kingdom of God, and his imagination; and it is a great pleasure and content to him, to conuerse (as it were) with these things, in the cogitations of his minde, and to haue them dwell within him. Before, God was not in all his thoughts, as the Psalmist speaketh; but now contrarily, as the Psalmist affirmeth of himselfe, his meditation of God is sweete: euery thing almost that hee sees, serueth but to beget in him new formes of apprehending Gods excellency, which in truth shineth forth most brightly in all these his workes. A man that knowes a rare secret and hidden treasure, cannot but euer and anone haue the cogitation of it reuiuing it selfe within him: and the Christian hauing the eye of his minde opened to know God, and to beleue in him, sees such rich treasures of wisdom and goodnesse in him; that his minde must needes be entertaining him within, by the imagination of these things. Wherefore not in solitarinesse alone, but in company, the motions of his mind are aduanced towards heauen; and other things serue but as ladders to raise his soule thitherward. Hee is often, euen in the midst of other businesse, digesting in his minde, the
excel-

Psal. 104.

excellencies of God : and thinking with himselfe, how good, how great, how wise is the Lord God, who hath done this, and this, and this! how excellent is his name through all the earth! how happy is he in the highest heavens, where hee hath founded the throne of his glory! yea, how blessed a Crowne hath he layd vp for them that feare him, and how plentifull a reward is reserued for them! VVhen he walketh abroad, and sees Gods workes, and when he is imployed in other occasions, he holdeth his inward comfortable conference with himselfe about his God, and often hath his soule prouoked to speake vnto God, and to take him into part of this diuine conference; telling him, as it were with a reuerend boldnes, and wife-like familiarity, how much good he knowes by him, and how excellent he must needs conceiue him to be by such and such workes of his. In one word, hee mindeth not onely, not chiefly, the things that are below, as once he did; but the things that are aboue, where Iesus Christ our Sauour sitteth at the right hand of glory. His meditation is of God and his law and kingdome, continually. In like sort his memory is hallowed to the remembring of God, and the things that pertaine to God. Hee frequently mindeth himselfe, of that All-seeing eye, which in all places attendeth him; and though the Lord, as being a Spirit, be in a sort absent from his senses, yet by vertue of this sanctified memory (which makes absent things present), hee offers him vn to his minde as continually standing at his right hand: and beholdeth him in all places (euen then when

when he is farre remoued from all other company) as a narrow obseruer of his secret actions , and an eye-witnesse of all his most inward and retired cogitations. Hee puts himselfe in mind still and still, saying, Lord whither can I flie from thy presence; The Lords eyes behold me, his eie lids ponder my paths; to him no thing is secret, from him nothing can be concealed: thus (I say) he mindeth him selfe of the Lords being hard by him, and represents him often to his soule , as a witnesse and Iudge of his whole life, yea of his verie heart and conscience. And this excellent vertue of remembring God, doth stand betwixt him and the tentations to sinne , as it were strong barriers , that doe mightily restraine his forward flesh from committing it. For why (saith he to himselfe) , doth not the God of heauen see, and know, and vnderstand? how then shall I doe this wickednesse, and sinne against him to his face; further, his memory serues his turne also for the things of God. The commandements, threats, promises of the word, the works of God, either of mercy or iustice, the infinite and eternall reward of well-doing, the intolerable and endlesse punishment of irrepentant sinning, and the like, are alwaies before his eies, and he makes none end of minding himselfe of such diuine things, as may frame him to holinesse. There is a naturall power of memory consisting in the ability of retaining, and making repetition of things that one hath heard or seene. This abilitie as following the temperature of the body, the sanctified man (perhaps) may want (and
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if nature haue not bestowed it vpon him, he must want it; for grace doth not adde a greater naturall perfection to the powers of mans soule, but alone makes the perfections it hath straite and right, and guideth them to God-ward): but that memory which God hath giuen him, he can vse for the good of his soule to godly purposes, in all the sanctified performances of memory. He can retaine good things, according to that strength of retainment which nature affords him: but that that hee doth retaine (and here indeede hee shewes his memory to be sanctified), hee hath at hand for the benefit of his soule in due season: fruitfully recalling it, in the instant of tentation, in the very time of neede, when it may auayle him to resist sinfull suggestions of Satan or the flesh, and to quicken him against his backwardnesse and vnwillingnesse to duties commanded. So his memory becomes a principall instrument of order, both to his heart and to his life: for example; A godly man and an vnregenerate, come both to one sermon: it is made against filthinesse or couetousnesse, or any vice, as it falleth out. The vn sanctified man may (perhaps) bee able to repeate ten times more (and more orderly) than the sanctified (this is a fruite of nature not of grace); but when some time is past, and that both shall bee tempted to couetousnesse or filthinesse; all that, that the vnregenerate man could so readily repeate, is slipt quite out of his mind (as a thing carelesly thrust into a corner, which a man cannot find when hee should vse it), so that he follows the sinne as much, as if hee had neuer heard

Sermon:

Sermon : but the godly man hath those reasons and proofes of Scripture, which he was able to carry away, instantly in his minde, repelling such thoughts and saying; Haue I not heard what a sin this is? Haue I not been taught how it displeaseth God? so by this his holy remembrance, the word of God is auailable to keepe him from sinning, or (at least) after, to raise him vp to the renewing of his repentance. And so you see the holinesse of a Christian mans memory.

Thirdly, his affections are also sanctified, and set in good order by the vertues, which the holy Ghost infuseth into him. The principall affections are, loue and hatred, feare and confidence, ioy and sorrow. All these are inabled by the spirit of God, with a new power of exercising themselues vpon God, and the things of God; and there are certaine vertues which doe rectifie each of them in their seuerall workings. First for loue, the motions and inclinations thereof are ruled by (that King of vertues) charity, both towards God, and towards the children of God. A good mans heart is inclining it selfe still to Godward: he finds in his soule that hee hath something within him bowing and bending his heart to God, and making him euen carne and melt after him sometimes, and cleaue and sticke vnto him, in an vnexpressible manner: yea, the sweetnes of that loue wherewith he finds himselfe loued of God, is still pulling him vnto God, euen then when (perhaps) hee finds the Lord somewhat displeased with him, and carrying himselfe towards him somewhat angerly; as a wife comes

3. In his affections.

comes towards her husband, with a kinde of melting affection, submissiuely, but still louingly, when she perceiueth that hee is offended with her. In truth the working of this affection rectified (as I sayd aboue) by charity, cannot be well enough set out in words; he findeth such a kind of clinging to God, and such an vniting of his heart towards him that he had rather bee deprived of all that is deare to him in the world, than of him: and his soule doth so settledly, stedfastly, solidly, irresistibly bend it selfe to bee one with him, that this inclination many times doth ouer-weigh and ouer-rule all other inclinations in him; and sometimes hee cannot but euen breake forth into words, professing so much to himselfe, as *Dauid*, I loue the Lord; and calling vpon others, saying, Loue yee the Lord; wishing with all the wishes of his soule, that himselfe and all others might more and more loue the Lord. A sanctified heart standeth affected toward God, euen as the louer doth to the person hee loueth; and he hath (though not so passionate, because the obiekt is spirituall, yet) as true and as perceiueable a working of his heart to God, as one louer hath to the other: and as to God, so hee is likewise endued with charity to Gods people. The liking of his heart is to them aboue all other men: hee findes his heart mooued with good will to none, so much as to the Saints. If hee perceiue the beames of Gods image shining, that is to him as good, and better than twenty yeeres acquaintance: yea, it surpasseth all names of blood and alliance; whom he sees godly, him hee priset aboue

boue all other men. In his very thoughts and soule, these alone are accounted excellent, neither can he tell how to beare any earnest affection where he doth not see grace. And this loue of goodnesse and good men, is so naturall to him, that it worketh within him, hee cannot tell how; hee findes it must needs be so with him, hee cannot doe otherwise; yea of such efficacy is the loue of the godly in him, that though they wrong him, yet hee cannot but loue them, because hee sees the likenesse of God in them: yea though they sinne and doe wickedly, yet so long as he hath any hope that they be Gods, and will returne againe, he cannot but loue them, his heart will be towards them. So doth he know himselfe to bee translated from death to life, because hee loues the brethren. In truth this charitie doth then shew it's warmth, when almost the breath of grace is choaked by vices of diuers kindes. Though some particular breach may cause a little iarring of affections, between a godly man and another, whom hee perswadeth himselfe to feare God also, yet he cannot but feelee his heart to stand towards him euen in this iarre. Yea let a Christian man be at the worst that euer he can be, and gone as farre backe from his growth in godlineesse as he can be gone, yet hee doth not (as the hypocrite when hee falls off) fall on hating those that hee sees to hold out in pietie; but euen then hee liketh and loueth them, and none so much as them, vnlesse it may be in some particular iarre to some one: and so is his loue ruled. His hatred likewise is made a spirituall hatred, it is set on worke

worke against sinne and sinfull men : It is as naturall with him to hate wickednesse as poyson, and he cannot but hate it, and finde his soule as it were rising and warring against it; and for those that loue sin, he cannot but be out with them. In truth, this hatred of sinne doth cleaue so vnto him, and doth so insinuatingly worke within him, that hee cannot but hate himselfe (against that filthy selfeloue which he findes in himselfe) when he perceiuethe the working of sinne in himselfe. And as for wicked men, though he would neuer so faine, hee cannot finde his heart to be ioyned with them: hee must be of *Dauids* minde, and hate them that hate God; not meaning that hee carrieth the habite of malice against them, but this his affection (of disliking and of separating from any thing) that hee must needs find stirring in himselfe towards a wicked man, in whom hee sees not the image of God. Now for his affection of feare, that is also rectified by the vertue of the feare of God: his soule is ouer-awed by a grace, making him that hee dares not sinne against God, as a childe doth not dare to offend his father; though hee know well that God will doe him no harme, yet hee cannot make himselfe bold against him; for why, hee feares him, and doth apprehend the displeasing of him, to be so great an euill, that he euen shrinks at the conceit of it, and findes his heart (as it were) falling downe at the thought thereof. Therefore though no man could punish for such and such sinnes, yet he cannot aduenture vpon them (though hee perceiuethe something

thing within him prouoking him, that is, his flesh), because hee knowes not how to answer it to God, whom hee counts it madnes to be bold to make his enemy. Yea, and this his fearing of God doth sometimes worke so mightily in him, that it makes him fearelesse of those dangers which else would make him tremble; because he apprehends them as matters of nothing in comparison of the displeasure of God, which aboue all things he feareth. Indeed, if God doe please to reueale himselfe any whit terribly, or to stirre vp the conscience; the vn sanctified man, trembles much at Gods presence, he cannot keep this passiō of feare from working, when there is an obiect present fit to moue it; but take away this, and he ceaseth to feare: onely the good man hath the feare of God so habituated in him, that though hee finde not a shaking of his ioynts at all times, yet his very heart shaketh and trembleth to thinke of offending him, and so hee cannot bee induced to doe it: or if hee haue, this feare of his will giue him no peace, till he haue attained reconciliation. So that it is a feare mixed with loue, making one carefull not to offend, and to seeke attonement: not an astonishing feare ioyned with hatred, making a man to runne desperately from God when hee hath sinned, and nothing else but cry out against himselfe, and his owne misery. Now for confidence, here the Christian findes himselfe confirmed with strength from aboue, to rest his heart vpon God in Christ, for the obtaining of all good things and escaping of all euill. His soule hangs to God-ward, Gods truth

and Gods power are leand vnto (when any thing assailes his hopes), as the very pillars and foundations thereof: and if he haue no friend nor meanes to trust in, yet he giues not ouer hope; but as *Dauid*, can comfort himselfe in God, because his hart was fixed vpon him. And though this his confidence wants not it's imperfections, yet hee perceiueh himselfe to haue gotten a new strength by it, which he was neuer acquainted with before; establishing and confirming him in and against all those shewes of euill, that are ready to offer themselves vnto his minde. In like manner his ioyes are taken vp with God, and things heavenly many times. O how much good it doth him!, to consider how glorious the Lord his God is in himselfe, and how gracious vnto him? and what an vn-utterable, and heart-rauishing pleasure it is to him sometimes to meditate of his full enioying of God hereafter? These things comming to his minde, doe euen sweetly enlarge his heart, and make his soule to open it selfe to take contentment in them, sometimes euen as sensibly as in the things that are here below, and oftentimes more. The vertue of the ioy of the holy Ghost doth rule his natural passion of ioy, and causeth it to be prouoked by things that are not subministred vnto his fancy by his senses; but to his vnderstanding by his faith. Gods promises are sweete to him, the kingdome of heauen hath a comfortable relish in his soule, and he findes a life indeed, in knowing that his life is hid with Christ. Lastly, his sorrowes are ordained by the vertue of godly sorrow, so that sometimes his

his griefes doe euen runne towards things spirituall euill. Alwaies he maintaineth in himselfe a being displeased against sinne, but oftentimes it doth euen sting his soule to consider how hee hath offended his God. And though hee doe know himselfe, out of the danger of damnation; yet the louing kindnes of God breakes his heart, and hee can then with a still and quiet mourning, sigh and mourne, and weepe for sin, when he is far enough from hauing any feare of damnation: and though his griefes this way bee not euery day alike in quantity nor in sensiblenesse; yet vsually no day passeth him, wherein hee doth not seeke to draw his heart to a relenting remorse for his sinnes. Though his offences bee either vnknewne to the world, or such as the world (if it doe know) makes no reckoning of: yet his heart is touched with them, it often doth euen ake and is troubled, when hee remembers his past or present transgressions: Yea, and he neuer remembers them, but he would faine haue it ake. Euen as nature hath framed him so, that hee cannot but grieue at naturall inconueniences if they befall him (for the passions are not simply at the command of the will in their working, but alone in regard of the measure): so grace doth in such sort rule his heart, that spirituall inconueniences, and chiefly sinnes, cannot but bee troublesome to him. It is a voluntary sorrow that hee hath for sinne; a sorrow not forced vpon him by crosses alone, but sought by him when hee hath no crosse to grieue for, oft times: yea, hee griueth for this, that he cannot be better than he is; and it

is a trouble and anguish to his soule, that hee findes in himselfe no stronger and better growth in godlineffe. And thus (my brethren) is a regenerate mans heart adorned in all the powers of it : vnderstanding, will, conscience, the principall; and imagination, memory and affections, the inferiour. Not so perfectly I confesse, that the contrary vices doe not often shew themselues, interrupting the working of these vertues, and obscuring and darkning their luster : but so, as that still the Sunne of holinesse doth breake thorough the mists of vices, when they be at the thickest; and shine out againe, in spight of such endarkning of them. In an vn-sanctified man; these graces are not to be found at all; he doth not perceiue the working of them; he feesles not their weakenesse, hee desireth not their confirmation : but the child of God findeth them in himselfe, and often againe findeth the quite contrary; hee perceiueeth them sometimes to be stronger, sometimes weaker, and he is truly disquieted with the vices that are opposite to these vertues, as with diseases of body; and with the infirmity of these graces, as with weaknesse of his legs and armes, when hee should imploy himselfe in any worke of businesse. His knowledge of God is obscured with ignorance, and often assayled with objections, his faith in God and in his word hath it's faintings, his conscience feesles some pricks of guiltinesse, his will is not without it's rebellious motions, his thoughts are dull to God oftentimes; and his memory is turned to other things with the neglecting of God; his loue is cold, his feare
changed

changed into a kind of stupidity; his confidence is shaken, his ioyes weakned, and to his seeming little lesse than dead; and his griefes are euen stopped, and the streame of his teares dried vp or diuerted: but alacke hee findes this so to bee, and is vexed at it: hee perceiueth it and discerneth it with paine and dislike, and he can tell well that sometimes it hath been otherwise with him; and why is hee thus now? why is he so altered from himselfe? Indeed he hath these graces neuer so plentifully, but that hee sees defects, and knowes there should, and desires there might bee more: but yet when grace is a little weakned ouer that it was; hee findeth it before long, and seekes to restore it againe to it's former, and a stronger strength.

CHAP. VII.

All to examine themselves whether they be regenerate, yea or no.



And so (brethren) haue I done mine endeuour to explaine this most necessarie Doctrine of Regeneration; without which our Sauour, little lesse than swears, that no man can be saued. Giue me leaue now (I pray you) to apply the poynt a little closer to your Consciences, without which the word will want much of it's efficacy to your good. And in this application I would addresse my speech, first, to all indifferently; regenerate or not: then to the vnregenerate;

refer.

1. To all, that they inquire into themselves, whether they be regenerate, yea or no.

and lastly to the regenerate specially, according to their different estates. Brethren you heare, and I am perswaded you doe belecue that, that our Sauiour speakes, Verily, verily, vnlesse a man be borne againe, hee cannot see the kingdome of God. Be you therefore perswaded all of you to descend into your owne soules, and well to prosecute the examination of your owne estates; whether you bee as yet regenerated, yea or no. Tell me I say in the name of God, whosoever thou beeest that standest here before the Lord; art thou regenerated yea or no? It is very necessary to know, at leastwise whether it be possible for vs to be saued or not. Seeing of this life wee haue no further assurance than for the present moment, and that wee know all, it must shortly haue an end; can it bee any other than very madnesse, to remaine vncertaine whether there be a possibility of our changing for a better; when change we must of necessity, either for a better or worse? It pleaseth vs not to hang in vncertainties about the things of this world, which are but for the twinkling of an eye: will wee make our selues so foolish as to bee content, alone not to know, what ill may befall vs hereafter? An impossibility of entring into heauen, carries with it a certainty of falling into hell: hee that cannot enter into the former, cannot but be cast into the latter. Wherefore againe, and againe I exhort you, seeing it is impossible to bee saued without regeneration; know you of your owne estate so much, whether you be regenerated yea or no. And (my brethren) take heede of satisfiying your selues here, in a mat-

ter of so much importance, with wandring conceits, and vncertaine probabilities: let it not suffice you to thinke you are borne againe: rest not seeking, till yee haue concluded vpon the matter vndoubtedly one way or other; and can say without all question, either I am regenerated, or I am not. In very truth, the vnwillingnesse to enter into this inquisition, giueth occasion of vehement suspicion that one is not regenerated. It is a sore presumption, that a man hath not that grace, whereof he is not willing with any seriousness and diligence, to examine himselfe, if hee haue it yea or no. And let that man, that is willing to put off this matter slightly; and to please himselfe in idle imaginations, saying, I hope I haue been regenerated; though hee haue neuer bestowed paines to enquire into the grounds of this hope; let that man (I say) be euen almost assured, that he is not as yet regenerated. A sound and well grounded schollar feares not bee examined in grounds of learning; a sufficient workeman in any trade is neuer vnwilling to come into tryall and question about his skill: onely bunglers, only dunces abhorre from all search and triall of their sufficiencies. A secret guiltinesse of wants, causeth an vnwillingnes of being hard pressed, to shew what one hath; doubtlesse it is so in the matters of the soule also. The regenerate is willing to search out his estate, because the goodnesse thereof doth more cleerely appeare, by how much it is more often searched; but hee that cannot away to stand asking and demanding of himselfe, and call for infallible proofes

of his being regenerate, is therefore alone vnwilling to put himselfe to the trouble of proouing it, because he is destitute of sufficient proofes. I say therefore vnto thee, thou must follow this inquiry close : thou must not beleue euery thought of thine heart : thou must haue good assurance, and good grounds of good assurance, afore thou bee bold to call thy selfe a regenerate man. The heart of men (brethren) is a very Sea of guile : Euery sonne of *Adam* hath a maruellous selfe-deceiuing spirit. Selfe-loue, I say, selfe-loue, and a desire of all good to our selues, makes vs too too credulous of our owne condition for the most part : because nature worketh in vs a desire of being happy, wee are all too too willing to beleue that wee haue those things (I meane it of spirituall things) without which we cannot be happy. In truth for things temporall, because our senses (strong confuters) doe refell all conceits of hauing that, which indeed wee haue not, wee are not here so apt to be-guile our owne selues : but because in things spirituall, our vnderstanding (without sense most times) must iudge of the truth or falselhood of our opinions, it comes to passe that wee are very ready to bee deceiued with ouer-louing opinions of our selues. Where almost shall wee finde a man (not extreemly and notoriously wicked in all manner of shamefull abominations), which will not say, that hee hopes he is Gods childe? and to be Gods childe, and to bee regenerate, are almost one and the same thing, they differ alone in some respects. Let our readinesse to brag of being better than in
truth

truth we be (a certaine fruit of the blindnes of our minds in the matters of God), let this readinesse I say, to be ouer-well conceited of our selues, make vs afrajd to rest vpon any ouer hasty answere to this question, whether we be regenerate yea or no. Before thou doe rest in the answere thou hast to make to this question, looke well to the grounds of thine answere, and see that thine answere bee made out of knowledge and iudgement; not out of the folly and blindnesse of selfe-loue. Verily (brethren) I would haue you make a true answere this way, and neither deny the worke that God hath wrought in you; nor yet bragge of a conceit of that worke which neuer was: but yet let mee freely confesse thus much; that I had much rather haue you feare without a cause, than hope without a cause. I would thou shouldest answere truly of thine estate; but I had rather thou shouldest erre in thinking thy selfe not regenerated, when thou art; then on the other hand in deeming thy selfe regenerated when thou art not: for indeed, the former, though it be a troublesome error, yet is nothing dangerous; the latter though pleasing enough, is extreemely perillous. Dangerlesse feare, is better than fearelesse danger. If a man condemned to die, and leading to execution, thinke that hee hath a pardon and hath none; hee may goe pleasantly to the gallowes out of this fancy; but he will scarce come from it pleasantly: but if hee that hath a pardon, thinke hee haue none; his heart is heauy in going, but hee feesles himselfe lighted quickly, when at the instant the pardon

pardon is produced to saue his life. Iust so it is, in this case: If any amongst you be strongly conceited that he is Gods child and is not, hee goes towards death with fewer feares, and is not much troubled at the remembrance of his last houre : but in that houre and after that, O then how terrible are his terrors made, by seeing himselfe disappoynted! Shall a man, thinke you, haue any refreshing in hell, from the remembrance of his former conceits whereby hee did account himselfe the childe of God, which now all too late he findeth quite contrary? On the other side, if the childe of God remaine fearfull of his estate, and cannot tell what to affirme of himselfe, but rather conceiueth he is not Gods child than otherwise; I confesse he hath many needlesse feares, many causelesse disquietments, and a life far more vncomfortable than hee neede to haue : but, when after death he shall be receiued, into the inheritance of Gods children, then his former feares shall no whit impeach his present glory, he is safe and happy for all his feare. Much rather therefore would I so speake, that you might bee fearefull without cause, than hopefull: for I wish your present disquietment without your future perill, rather than your present ease with your future destruction. This is the cause that I dwell so much vpon this poynt, that I vrge it so hard, and stroue to set it so neere vnto thy soule, aduising thee, to aske thy selfe once; am I regenerate? and not to belecue thy selfe at first (because thou mayest perhaps quickly say, I hope I am), but to demand the second time and say, yea, but doe

I not deceiue my selfe? am I so indeede? and is not my conceit of my selfe groundlesse? and yet not to rest in the second answer, but to goe about againe, and to enquire often and often, saying, to thy selfe, what am I; a child of God or not? begotten againe or not? where bee the reasons of my taking my selfe for his childe? what due proofes can I bring that I am regenerate? what arguments soundly grounded, and gathered from the word of God can I produce, to demonstrate to my soule that I am translated from death to life? It is good to bee suspicious of the well knowne partialitie of our owne hearts; it is good to bee iealous of our too too palpable guilefulness in this case: and so shall a thing well done, be more than twice done: and a sound and thorough search, breed a sound and infallible assurance. Let mee then vndertake the examination for euery of your soules at this time; and know, that the Minister standing in Christs roome, must make bold with your consciences, and must speake vnto you with authoritie, because hee speaketh with commission. Say then, thou man or woman, of what age, place, ranke, condition, soeuer: Doeſt thou thinke it possible for thee to bee saued, when thou dyest? and to passe into Gods kingdome, when thou passeſt out of this world? Tell mee what thou thinkest of this matter. If thou answer, that thou haſt neuer greatly troubled thine head with these thoughts; but taking thy saluation for granted, haſt buſied thy minde about other matters. Then do I condemne thee of monstrous folly and blindnesse, and assure thee

thee, that howsoever it goe with other men, yet thou (as yet) art in no case to come to heauen. But if thine answere bee, that thou hopest thou both mayst and shalt be saued. Then I demand againe; Hast not thou heard the words of our Sauour? is hee not peremptory and playne, with great earnestnesse affirming, that vnlesse thou beest borne againe, thou canst not see Gods kingdome? wilt thou impute falsehood to his speeches, yea or no? if no, then tell me, thou that hopest to bee saued; art thou regenerate yea or no? Here lies the maine matter now, vpon thine answere to this question all thine hopes must depend, and therefore answere deliberately and truly; Art thou regenerate, or art thou not? Like enough to this thou mayst say thou art. But I reply vpon thee, that it is not enough to say so: What will it auayle to say thou hast riches, and hast them not? to say thou art in health, and art deadly sicke? to say thou hast a pardon of thy felonie, and hast none? Or to say thou hast been borne againe, and hast not? Wherefore I call thee againe to thine answere, to see if thou wilt stand to it? Art thou indeed regenerate, or is it alone thy conceit without substance? Art thou assured of it, or doest thou alone goe by guessees and coniectures? If thou rest vpon poore and thin hopes, may I not bee bold to charge thee with extreame folly? I am sure thou wouldest call him foole, that should content himselfe with such simple euidences in the matter of his lands, or liuing, or his temporall estate: how much more doest thou deserue the same name, that dalliest with thy
selfe

selfe so fondly in matters, whereupon thine eternall estate dependeth? but if thine hopes bee well grounded, shew vs the grounds of them, and bring them forth now in so due an houre, before God and thine owne conscience. Where is thine holinesse? where is the image of God wrought in thee? shew how the spirit, and the word of God haue wrought together, to change thee into a new man: when diddest thou see and feele (I doe not say, hell open before thee, ready to receiue thee; for that *Judas* saw and felt, and yet was neuer regenerated), but the filthinesse of thy nature, thine abominablenesse, sinfulness and wickednesse? what feruent and strong desires hast thou found of being renewed and sanctified by the spirit of God? Where be thy cryes, thy groanes, thy teares, begging reconciliation at Gods hand, and earnestly seeking vnto him to reforme thy lewd nature? Where is the firme purpose of thy soule out of the apprehension of his grace, to please him in all things? Where is thy godly conuersation, thy departing from all wickednesse, and exercising thy selfe constantly in that that is good? What combats hast thou made with sinne and Satan, and with the vn-sanctified world? Where is thy growth and proceeding in all godlinesse? Shew me the vertues of the inward man formerly declared; Shew mee thy loue and feare of God; shew me thine hatred of sinne, and sorrow for it: shew mee thy mindfulness of God, thy thinking of him, thy beleeuing and reioicing in him, and in his word. Are these things to bee found in thee?

Canst

Canst thou approue before the liuing God and thine owne soule, that these matters are in thee? then stand to thine answere, then confirme thy selfe in thy perswasion, and be thou more and more assured, that the spirit and word of God haue begotten thee againe indeed: but if these things be absent from thee, or if thou please thy selfe in certaine shadowes and resemblances, and conceits of them; I say vnto thee, thy conceits are vaine, thine answere false, and thou art so much the further off from being the child of God, by how much thou doest more peremptorily boast of thy being such. Brethren, what should I say more? you see the necessity of this searching into your selues: I haue endeououred to goe before you in it; continue you now constantly, and neuer giue your selues any rest, till by looking narrowly into your hearts, you haue attained a true and sure knowledge of your estates, and bee able to say and shew that you are regenerated, yea or no.

CHAP VIII.

*Containing an use of terrour to them that
are vnregenerate.*

AND in the second place, let mee turne my speech to all them (which are without doubt the greater number) that if they will answere truely, must answere negatiuely to this question; and must confesse, if they will not lye, that in very deede they are not regenerate.

2. To the vnregenerate.

1. Terrour because of their hard estate.

regenerate. To which kinde of men I haue two things to speake; the one to shew them their wretchednesse, out of Christs owne words; the other, to beseech them, that they would be carefull and willing to come out of it. Come hither all ye vnregenerate men, and see your hard condition: you know you must not liue in this world alwaies: you see so many dye before you, that you cannot but see, (though you refuse to consider of it) that death must ceaze vpon your persons also afore long. And you haue beene wont to flatter your selues with hopes of being saued, when you dye. But now I pronounce against you, that all these your hopes are lying hopes, and like a broken reed, will but runne into your armes if you rest vpon them. Either our Lord Iesus Christ did egregiously falsifie, when he did so vehemently assure *Nicodemus*, that a man cannot see the kingdom of God, vnlesse he be borne againe: or else you haue most egregiously deluded your owne soules with vanitie and lyes, when (being vnregenerate) you haue beene bold to make your selues beleue, that you should be saued. Now for our Sauour, wee are sure hee affirmeth nothing but what hee knoweth; his words be all pure words, tried in the furnace seuen times; he that is the author of saluation, can well enough tell to whom he will grant it; you therefore, euen all you that haue maintained contrary hopes in your selues, haue lyed to your selues, haue trusted in vanitie, haue beene beguiled by sinne and Satan, haue flattered your selues foolishly, and shall surely be disappointed

appoynted of your goodly hopes, vnlesse you take a better course than heretofore. I say vnto thee that art vnregenerate : Though thou liuest an honest and ciuill life ; though thou carryest thy selfe iustly and truly towards thy neighbours in thy dealings ; though thou giue much almes to the poore ; though thou come to Church, and heare the Word, and receiue the Sacraments ; though thou hast beene baptized, and professest to beleue in Christ ; though thou reade the Scriptures, and pray with thy family ; yea though thou haue some fits of sorrow for some sinnes ; yea though thou confessest and leaneest many sinnes, and seemest to take much pleasure in the company of good men, and beeest forward to the externall exercises of religion and pietie ; though thou doest all these things (as all these things may bee done), and yet beeest not regenerate, thou canst not for all that, haue any admittance into the kingdome of God. How miserable therefore is thy condition, that lovest all thy paynes and cost that thou bestowest in some good things, and canst not bee saued by all that thou doest? Doubtlesse euen so stands it with all your soules that are vnregenerate, your best workes are but gilded sinnes ; and that that in you seemeth faire and louely to your selues, and to your neighbours ; to God, that searcheth the heart, and iudgeth of all things by the heart, appeareth exceeding loathsome and abominable. Acknowledge thy wretchednesse therefore, thou that art not regenerate : for to speake all in one word, Doe what thou canst, so long as thou remainest

mainest in this estate, there is an vtter impossibilitie of thy comming to heauen. But you may (perhaps) say vnto me; Who be the men, whom I dare charge to bee vnregenerate, and in that name barre vp the kingdome of God against them? I answer, Too too great a multitude, and more by farre than wee doe desire: euen all those that boast of their owne vertues, and will needes make themselves belecue, that they loue God aboue all, and with all their hearts, and their neighbour as themselves: that is in a word, That they doe more than euer any of all the Prophets and Apostles, or any besides Christ (in the present World) since the first sinne of *Adam*. All these that finde in themselves so great store of the loue and feare of God, as that they conceiue, that they loue him with all their hearts, and feare him with all their hearts, and trust in him with all their hearts, and repent euery day, and beleue in Christ as well as the best, and haue done euer since they can remember; these full men, these rich persons, these that haue soules so perfectly replenished with all graces, that they finde no want offaith, or of repentance, or of humilitie, or of the spirit of Prayer, or of the loue of God, or almost any thing. These that haue no faults in themselves, they were neuer proud in all their liues, they know as much as any of them all can tell them; and they haue not brought vp so many children, they trow, but that they can tell how to be saued; that neuer wronged any in all their liues; and that hope in God they shall be saued for their good liues and good meanings.

nings. All these ignorant and simple ones, who brag of what they neuer vnderstood; and therefore only boast of much, because wanting knowledge totally, they cannot know their own wants. These (I say) be men that are dead in sinnes and trespasses, these are persons wholly vnregenerate, whose sinnes are bound fast vpon their soules, and themselves in danger to be quite shut out of the kingdom of heauen. Wherefore if any amongst you be so sottish and ignorant, and out of ignorance so well-conceited of himselfe, let him not pretend to be regenerate. In vaine he claimeth Gods kingdom, if he be not changed and become an other man. Yea, all those, that though they haue more knowledge than to brag thus, yet neuer felt themselves to haue bin the children of wrath, nor were euer pained with the apprehension of their owne sinfulness. These also I affirme to bee vnregenerate; and that so remaining they cannot bee saued. Yea, all that allow wicked thoughts in their hearts and neuer take care to see, and lament the euill conceits of their inward man; but rather serue sinne in the lusts of it, and please themselves in thinking of that, which for feare or shame they doe not dare to accomplish; those also haue no part in Gods kingdom, as the case goes with them hitherto. Yea, all that make no conscience of small sinnes, which the world doth not take notice of; but passe ouer such trespasses, without making any matter of them, or troubling themselves to bewaile them; these haue cause to feare, that heauen is fast locked vpon them. Yea, all that allow themselves

selues for gaine, profit, or pleasure sake, in any one sinfull action, secret or open ; excusing, and shif-ting, and turning themselves into all shapes, to make themselves not to know it to be sinfull, and labouring not to be moued with the exhortations of the Word, and checks of their owne consciences : but holding still their resolution, that that thing they must needs doe, they cannot chuse but doe ; though their consciences would willingly checke them for the same, were they not by them put to silence. All these are to number themselves among the vnregenerate : and such, as if God be, as he is (most perfectly iust), cannot be saued, whilst they abide such. But most of all those that liue in open grosse sinnes, and yet flatter themselves with hopes of doing well enough, because others liue as bad as they ; and because they doubt not to ouer-entreate God, with the repentance of the last houre : these are farthest off from regeneration, and remaine in a dangerous and damnable estate ; so that I doubt not to proclaime vnto them in the name of God, that (so continuing) Christ shall profit them nothing ; Christ shall neuer bring them to heauen. Now therefore if any of you that heare me, doe perceiue your selues to be such, I pray you lay aside all your conceits of going to heauen : I pray you surcease to feede your selues with vanitie, and winde ; and to make your selues secure, by making false promises to your soules of that they shall neuer attaine. Know thou who-so-euer, that art an ignorant boaster of thine owne goodnesse ; or a man senselesse of thine owne bad-

nesse, that giueſt way to the euill thoughts of thine owne heart; and muſt bee diſpenſed withall in ſome one darling ſinne, which ſaine (againſt the truth beginning to ſhew it ſelfe to thee) thou wouldeſt not haue to bee counted a ſinne: know thou whoſoeuer that art a worker of iniquitie, and putteſt off repentance till the time of ſickenesse, that thou haſt no part nor portion in this inheritance; that thou art the old man, leauened with old leauen, and not renewed nor purged; and therefore that it cannot poſſibly befall thee, to ſee Gods kingdome, if Chriſt be true, and God iuſt, ſo long as thou abideſt vnchanged. What ſhould one do, to make dead men feele their death, and the children of deſtruction perceiue themſelues to bee ſuch? If we could ſpeake plainer to you, we would (brethren): for why, wee know, that at this very poynt, your whole happineſſe muſt begin. The vnregenerate can neuer become regenerate, till he firſt perceiue himſelfe vnregenerate. A childe of Satan can neuer bee made the childe of God, till hee feele himſelfe the childe of Satan. Our ſpirituell felicitie begins in the ſenſe of our ſpirituell miſerie; and therefore wee take all this paines to make you ſee your wretchedneſſe, becauſe it is vpon none other conditions auoydable. Open thine eyes therefore and ſee; open thine heart, and feele thine vnregeneracie, thy being in the ſtate of death, thine horrible ſinfulneſſe, and thy being (as I haue often ſayd, and cannot too often ſay) no better than the very ſonne and daughter of the Prince of Darkneſſe. Will you not ſee? will you not feele?

feelee? will you hood-winke your selues? will you harden your hearts? will yee suffer the diuell to turne you from heeding your owne estate, till at last it be past recovery? I pray you doe not so, bee not so great enemies to your owne soules, I entreate you: But what should I goe forward with more words to you? I will turne my speech to God for you: And, O thou Author of life and light be pleased now to remember the end of thine own ordinances, and make them fruitfull for the purposes by thy selfe appoynted. O, open the eyes of some one of these blind men; inlighten the soules of some one of them, at least with so much light, that they may perceiue themselves hitherto to haue been voyde of light: put into them, at least, that first motion of life, that they may feelee themselves hitherto to haue beene but dead men, and voyd of life: O let not thy word returne empty, but make it effectuell to all, to which thou sendest it.

CHAP. IX.

Containing an exhortation to seeke regeneration.



AND now (brethren) in the next place, if there be amongst you any whose soule the Lord may haue awakned to feelee their vnregeneracy; to them let vs further adde a word of exhortation. It were (in truth) a poore cōfort to know ones wound, if there were not a plaister deliuered withall to heale those

*2. Exhortation
that they seeke
to come out of
this hard estate*

wounds. But we come to entreate you to be made the children of God, and to be begotten again: and withall, we come to assure you, that you may bee such, if you do not reiect the present offer of grace. I pray you therefore let these words sinke into your mindes, and be you willing and desirous to be the children of our heauenly Father. I hope (brethren) the request will not seeme to you vnreasonable, nor the motion light, and not worth hearkening to; when the God of heauen sues vnto you, that be his enemies, to bee changed and become his adopted sonnes. Sure I am, that if a Gentleman should, with the same good meaning, make the same offer to a poore miserable beggar, either he would greedily accept the motion, or else all that knew him, would esteeme him mad. How much worse than mad art thou then, which wilt reiect the Lords owne motion, offering to become thy Father, and intreating thee to be willing to be made his child by adoption? you may (perhaps) say vnto me, that you doe already wish and desire so to bee (with all your hearts) but that all the difficultie lies in being made such as you desire to be. And I answer, that if you doe in deed and in truth long and desire to be regenerate, with a settled and firme desire, and stable and confirmed wishing of your harts, that then the greatest impediment is remooued, and the greatest difficultie overcome, and your regeneration is now in a faire forwardnesse, yea verily, it is already begun; and doe you but cherish these motions, and it shall be perfected. You may (perhaps) make another obiection, and say, that it is not in
your

your power to regenerate your selues; and therefore it is an idle attempt of me, to perswade you to become such as you cannot make your selues to be: for the spirit of God must regenerate, and who can command that to come vpon him? To which I answer, that indeed a man cannot possibly regenerate himselfe, this is Gods act, not his, he is a meere patient in it. But yet I say moreouer, that the doctrine of the Gospell is the ministration of the Spirit; and where that is preached, as now it is preached amongst you, there the Holy Ghost comes to regenerate; there hee comes with his inliuing vertue; there hee is present with his quickening power: and hee that will not resist the motions and exhortations, that the word and spirit of God doe raise vp within him, shall surely bee visited from on high, and shall haue the Spirit of God descending vpon him, to make him a new creature. Yea further I say to such an one, that God hath appointed certaine things to be done by men, which they that will not refuse to doe, may doe, and those that shall doe, shall be regenerated. For there is a common worke of illumination, so making way for regeneration, that it puts a power into man of doing that, which when he shall doe, the Spirit of God will mightily worke within him to his quickning and purging. All you therefore that finde your selues as yet not to be regenerate, but yet faine would be (for to others it is in vaine to speake, they be not yet so farre inlightned as to be capable of regeneration), but all you, hearken and vnderstand what it is that you must doe, that

you may be regenerate; and by doing which, you shall not faile of receiuing this wonderfull blessing of a new life, to be created in you: onely yet with one prouiso, that you doe not dampe the present motions of the word and Spirit of God with procrastinations and delayes, with putting off, and deferring till another time. Nay, you must accept of the offers of grace, whilest it is called to day; and know, that nothing doth more harden your hearts, and chase away the Spirit of God from them, than that foolish and slothfull shifiting off his perswasions, with a purpose of settling about the worke, hereafter, but not yet. Thou must take Gods time, and not bid him tarry thy time. It is no reason the King should waite vpon the traytor, till he were at leisure to receiue a pardon. If thou wilt not haue while, when the Lord sees it fit to make thee a sweet promise of grace: remember the terrible threatning of Wisdome, *you shall seeke me and not finde me, because I stretched out mine hands, and you would not heare me.* O then venture not to put off God till hereafter. Who can tell whether euer he will come so neere thee againe, if at this time thine entertainment of him bee no better, then to shut vp the doores of thine heart, and tell him the roomes are otherwise filled, there is no place for him as yet? But now I say with prouiso, that you will now begin without further deferring; I will shew you the way of life, and tell you that, which if you will be pleased to doe, (and it shall bee no such hard matter nor impossible, but that your owne soules shall confesse there is nothing

Prou. 1. 24. 28.

nothing to hinder you from doing it, but your owne vnwillingnesse or carelesnesse, or both) if I say, you will be pleased to doe, I testifie vnto you in the name of the Lord, that you shall be regenerate; and that from the time you begin to doe them, you begin to bee regenerate. Now these things are in number three, (as I said before) neither impossible for you to doe, nor yet difficult; there lacks but a willing mind, and they be easily done; only vnderstand of them, that you must not satisfie your selues with hauing done them once, but must doe them continually; because they are meanes of encreasing holinesse, as well as attaining it. The first is so to nourish your apprehension of your owne misery in not being regenerated, and your earnest desire of being regenerated, for the escaping of this misery, that it may breake forth into requests and petitions vnto God, for his spirit of regeneration. Goe thou and muse thus with thy selfe: Alas, I see most evidently, that as yet I am but a sonne of old *Adam*! there is no thorough change of mine heart, nor of my life, from sinne to holinesse; I am as I was borne, and haue not been altered by a new birth: and therefore I am in no possibilitie of being saued. This night, if God should (as how know I, but hee may this night?) take away my soule from me, O I perish; for out of heauen, the blessed Sauour of mankinde, hath excluded me; for thither he tels vs evidently, that none must enter that are not borne againe; and O miserable man I, that am not yet capable of eternall life, and that stand in such

tearmes

*Whereof the
meanes are
three.*

*1. To desire and
pray for the spi-
rit of regenera-
tion.*

tearmes with God to this day, that hee cannot both keepe his owne truth, and saue my soule ! What shall I doe ? what course shall I take ? O could I once obtaine regeneration, then I were safe, then I were sure ; then if death should come immediatly, I need not feare it ; then were the gates of heauen opened vnto me, and then I both might, and should enter in thereto. O that I were regenerate ! O that I were borne againe ! O that I were a new creature ! O that once the image of Christ Iesus were imprinted vpon mee ! All the goods and honours of this world, would not so much aduantage me as holinesse, if I could attaine it. But what do I stand wishing ? I haue been told that the Spirit of God is he, who regenerateth his people. Wherefore I will begge at his hand that mightie and sauing worke of his Spirit, and boldly I may doe it : for Christ Iesus hath promised to all that thirst, that if they come, he will make them drinke of the waters of life. Yea, he hath told me, that if we men who are euill, can yet giue naturall good things to our children that aske them ; God will much more giue his Spirit to them that aske it. For his promise is, to poure waters vpon the drie ground, and flouds vpon the thirstie ground, and to poure out of his spirit vpon all flesh. Well I am assured the word of God is true, and these promises shall be performed to euery one that asketh, that he may receiue : for the Lord is rich in grace, and giues to all that aske, and hits no man in the teeth. And therefore I will take courage to call vpon him, for that most desireable gift of God,

euen

euen the spirit of regeneration. Thus hauing enkindled thy desires, bow thou the knees of thy body, and of thy soule to, vnto the King of heauen; and poure out thy requests in the most submissiue and earnest manner thou canst, saying, either in these words, or to this purpose: O Lord, I am a lost sheepe, I am a childe of wrath by nature, I am most miserable, most sintull, and I see that in me there dwelleth no good thing, and if I be not renewed I must periish; I beseech thee haue mercie vpon me, that I periish not. Send thy blessed spirit into mine heart to regenerate mee; for so is thy promise plainly made in thy word. Thou knowest that I cannot make my selfe new: O let thy Spirit come vpon me, and make me to haue a new heart, and a new spirit. Lord Iesus Christ, send thy Spirit into me, which may restore me, from this death of sin (which now at last thou hast made mee to feele) vnto the life of holinesse. Thou toldest the woman of Samaria, that if shee would aske of thee, thou wouldest giue her the water of life. Now Lord, I come and aske of thee that water; that liuing, that pretious water of the holy Spirit. O giue it vnto me, that I may neuer thirst, but that it may spring foorth in my belly, and become a riuer of water. O Lord, I beg not money, I beg not honour, I beg not health, I beg not naturall wisdome; but I beg that, which I haue more need to receiue, and shall haue more benefit by receiuing; and which thou hast more promised to giue, and shalt haue more honour by giuing, than by any such temporarie or externall thing. O giue mee therefore thy holy spirit

Ioh. 4.

spirit to regenerate me, and make mee to feelee by experience the truth of thy gracious promises. My brethren, I haue put these prayers into your mouthes; learne you to poure them forth, before the throne of grace in secret; forget not in some such manner of words to cry for this best of all gifts, and beg earnestly: and if thou canst not amplify, yet multiply; if thou canst not vse variety of words, yet repeat the same request often, and againe and againe; if thine inuention serue not to say more, let thy desier force thee to dwell vpon this twentie times, and rather than faile, twice twentie times. O Lord giue vnto me (a miserable sinner) thy spirit of life and grace to regenerate me; for so hast thou promised to them that aske; and I aske Lord, and resolute to continue asking. I certifie you all from God, and by the authority of Christ Iesus committed to his Ministers, doe verily assure you, that he who so seeketh regeneration, shall as certainly bee regenerate, as God is true of his word; and that is more certaine than the Sunnes shining in the heauens, and the earths keeping his owne place. I know that Satan will steppe forth to hinder you from following this counsell; hee will strue to make you carelesse of it altogether, as if there were no neede of begging so hard: but I assure thee, that hee doth but beguile thee. Neuer any man was regenerate, nor shall be (after yeeres of ability to pray), vnlesse he doe pray for it: for the giift of the spirit is promised to them that aske, and to none else: and by telling thy selfe of thy misery in wanting regeneration

ration, thou shalt easily shake thy selfe out of this carelesnesse; and bring thy selfe to a care of seeking that, which but by seeking thou canst not get; and but by getting thou canst not bee saued. Then will the diuell assaile thee with more tentations, and cast obiections and doubts in thy way, as if it were in vaine to pray, for sure thou shalt not bee heard: but belecue him not; he is a lyar, in going about to make thee make God a lyar; for is not the promise so vniuerfall, as no man is excluded that doth not exclude himselfe? doth it not runne thus, euery one that asketh receiueth; euery one that seeketh findeth; and therefore say thou to thine owne heart, if euery one, why not I? sure I will aske then, and will not spare to speed, by sparing to speake to God. And that thou mayest yet more imbolden thy selfe, know that God hath tied thee by a kind of vow, to seeke to him for the spirit of regeneration, and himselfe to giue it vnto thee, when thou so seekest. For, tell me, art thou not a man professing to bee of the Christian religion? Wast thou not baptized in the name of the Father, the Sonne, and the holy Ghost? to what end was ~~this~~ washing, but to assure thee of the Spirit of God working like water to thy regeneration? Wherefore vrge thou the Lord with his owne seale, and say, O Lord! what better euidence can I wish? Thou hast giuen me the seale of regeneration. O make it appeare not to haue been an empty signe: Lord, baptize mee with the Spirit, and with Water; euen wash mee and cleanse me, by that pure Water of thy holy Spirit, which
may

may sanctifie me throughout, and make me a new creature. If any doubt arise in thine heart, looke thus to the seale of the Couenant and confirme thy faith: and assure thy selfe that God will neuer falsifie his bond and seale, hee will wash thee according to his couenant sealed vp vnto thee by Baptisme. In very deed (brethren) it is an absurditie to imagine, that all that are baptized with water, are also infallibly regenerated: but yet it is sure, that all such might be regenerated, if (considering what this seale importeth) they would duly and earnestly seeke vnto the Lord for performance thereof. This is that I call vpon you now to doe, if already any haue not done it: Let the remembrance of thy Baptisme with water cause thee to seeke to him, that can giue the Baptisme of the Spirit; and hee knoweth not how to deny himselfe nor his couenant. But (perhaps) still the diuell may be busie with thee, and cast some quidditie, and subtile cauill in thy way; as sometimes he hath done, telling thee, that if thou beest not, as thou findest thy selfe not to bee, regenerate, thy prayers cannot be heard, because they bee not of faith: thou maist answer him, that that worke of God in his Word, which moueth thee so to pray, is a beginning of regeneration, which shall vndoubtedly bee perfected if thou continue to pray; and therefore that thou wilt not bee hindred by such cauils. For thou beleeuest that God hath sayd true, when he sayd, *Ho. every one that thirsteth*; and seeing out of a perswasion of the truth of this generall promise, thou addressest thy selfe to performe

forme the duty whereto the promise is made, thy prayer must needes bee of faith (though a weake faith), and be no sinne, but an acceptable seruice vnto God. Now therefore (brethren) be not discouraged from praying for the spirit of life to breathe vpon you, by any cauils or obiections of Satan; be not made carelesse of seeking so necessary a thing, by any fond imaginations that hee will put into your mindes; bee not diuerted from doing this dutie, by any worldly businesse that may come betwixt: but what euer thou doest, now in thine heart, and when thou comest home, in thy closet, and in the solemnest manner, bow thy selfe to God, and cry vnto him for the holy Ghost to regenerate thee. And O thou blessed Spirit, that art like the winde, and breathest euen where thou lustest, breathe into the hearts of some of these that heare mee this day, and cause some of them to bee inflamed with a desire of regeneration, and to bee encouraged to the begging of it, whereas yet it hath not bin wrought. And so much for the first meanes to bee vsed. The second meanes is a diligent hiding of the word of God in the heart. For seeing that is the seede of immortality, if it bee closely layd vp in the ground of our soules, it will fructifie to life. This law is pure, and it will purifie. It is perfect, and it will conuert the soule, if like a plaister it bee layd vnto it. Let it be ingrafted into you like a syence, and it will change the wilde sap of your nature, and make you able to bring forth fruites of holinesse. A man then buries the seede of the Word in his heart,

2. *An hiding
of the word of
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heart, when he doth ponder and muse vpon it; when he sets himselfe seriously to consider the truth of it, and to apply it vnto his owne soule, taking that, that is generally deliuered, as pertaining to himselfe in speciall. Now the whole Word must be thus whetted vpon the heart; not the Law alone, for that of it selfe will breed nothing but miserable terrours; not the Gospell alone, for that finding the heart vnprepared to receiue, in such ill ground, will bring forth nothing but the stinking weedes of presumption: but both the Law and the Gospell; that so being tempered together, and obtaining a ioynt worke in the soule, by their mutuall forces, they may both produce the grace of sanctification. So then, if one would bee regenerate, hee must take to himselfe the whole word of God. He must set himselfe al alone to muse of it, saying to himselfe, These commandements the Law giueth to al mankind, and among the rest to me; these curses it denounceth against the transgressors of it, of which seeing I cannot deny my selfe to be one, the curses thereof belong vnto me; and I, alas, I lie vnder them. But the Word of God hath shewed me the way of escaping the curse: for Christ Iesus, the Sonne of God, was in our stead accursed, that wee might be free from the curse and bee partakers of that blessing, which was long since promised in him, saying, *In thy seede shall all the nations of the earth be blessed*. Also the Word of God doth plainly declare, concerning all the sonnes of men, that they haue done a corrupt and abominable deede, and that

that none of them doe good, no not one. It shuts them all vnder sinne, and pronounceth them all the sonnes of wrath. But Iesus Christ is become the Sauour of man-kind, and in him his Father is well pleased, and none that belecue in him shall perish. Yea, in him is preached remission of sinnes, and life euerlasting to all that beleue in him, and rest vpon his merits, as vpon a perfect satisfaction; and hee doth ratifie all the sweete promises of the Law, to all that beleue in him, and striue to obey him; so that for his sake, they shall obtaine all the good things which the Law promiseth: but because wee are all sinfull, it cannot bestow them on vs. I am a sinfull wretch, I am a cursed creature, I am vnder Gods anger in my selfe; but Christ Iesus hath satisfied for my sinnes, he hath performed a perfect righteousness for me. I will goe out of my selfe, I will renounce mine owne righteousness and rest onely in him, euen vpon him onely; in whom (O my soule), assure thou thy selfe to finde full remission and perfect saluation, onely so be it, thou turne not the grace of God into wantonnesse; but out of loue to him, set thy selfe to keepe his holy commandements; and take vpon thy necke that sweet and gentle yoke of his, the bearing of which is the most comfortable libertie in the world. Certainly (men and brethren) he that will often renew these meditations in his soule, and see the foulness of sin in the glasse of the Law, and the sweetness and brightness of Gods free grace shining forth in the doctrine of the Gospell, shall surely be translated into the
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*Third, constant
bearing the
Word preached.*

1 Cor. 1. 10.

image of God from glory to glory. Therefore now resolve with your selves, that you will find time constantly to meditate on the word of God, and it shall not faile to giue light vnto your eyes, and life vnto your soules. So haue you the second meanes of attaining regeneration. The third and last is to attend at the gates of Wisdome, to waite on her postes. I meane, to be constant hearers of the word of God preached. This is the ordinance of God, which he will worke by, most effectually and most vsually. The mouth of the Minister is the Conduitt-pipe, whereby the Lord doth please to deriue the sweet and wholesome waters of life into the soules of men; It hath pleased God by the foolishnesse of preaching, to saue them that beleue. The Lord hath appointed his Ministers to be spirituall fathers, by their labours in publishing his Word, to beget men vnto him: and whosoever will not seeke regeneration and saluation here, where God hath taken order, that he may meet with them; he for his carelesnesse or ignorance of Gods ordinance, shall neuer bee able else-where to attaine them. I told you mine opinion before of the Word barely read. I cannot esteeme it quite deuoid of all power to regenerate. Where God doth not giue vnto men a possibilitie of vsing other helpes, I see not that he should be thought either vnable or vnwilling to worke by this: but where preaching with paines, or cost may be gotten, there he that to saue his labour, or to spare his purse, will neglect it, shall neuer be borne againe. Wherefore (beloued) you must make high account of this ordinance,

you

you must follow it, you must be constant in frequenting it ; that the Lord by the mouthes of his faithfull seruants, may breathe the breath of life into you. I confesse that there is a kind of fine, neate, daintie preaching, consisting in wel-sounding words, and streines of wit and humane learning, to set out the skill and art of the speaker, and make the hearer applaud and commend him ; which a man may well doubt, whether God will euer blesse to the winning of soules. These selfe-preaching men, that make preaching little else, but an ostentation of wit and reading, doe put this sword of the Spirit into a veluet scabbard, that it cannot prick and wound the heart ; it cannot worke life, by working death first. ; it cannot quicken, by killing before it quicken. But the plaine and down-right preaching of the Word, by laying it open in plaine termes, to the eyes of the mind ; and laying it hard to the very consciences, by exhortations, rebukes, and comforts, for which it is profitable ; euen this foolish preaching, is that that must make you wise to saluation. Wherefore how much were it to be desired, that all we Ministers would follow that, whereby (with fetching lesse circuits, and taking lesse vnprofitable, and selfe-intended labour) wee might doe more good to men, and bring more glory to God? and, Oh, how much are you to be called vpon, to loue the Word of God preached, to be glad to haue it plainly deliuered vnto you, and with earnestnesse pressed vpon you without all quirkes of wit, and guiled shewes of mans wisdom, and of gay words ? In one word there-

fore I doe you all to wit, that this preaching is the instrument of God, I meane the chiefe and principall instrument, by which he is pleased to regenerate mens soules. VVherefore I commaund you all in the name of the Lord, to loue it, honour it, frequent it, and submit your selues to it, as you loue your soules health. But let me adde one necessary obseruation more in this point. They bee but vncleane beasts, that doe not chew the cud. If you will haue the Word, which you heare, effectuall, to make you the sonnes of God : you must not bee carelesse and forgetfull hearers ; you must not let it slip from you, as soone as it is heard : but you must ioyn meditation with it, and after you haue heard consider with your selues what you haue heard ; and ponder vpon it as vpon a thing that much concerns you ; and lay the precepts, reproofes, threats, promises, and exhortations thereof, vnto your soules ; saying each to himselfe, I see this is a dutie ; haue not I omitted it ? O yes, I haue ! and so fall a begging pardon for former omissions, and strength for more carefull performance hereafter, and so in all the other parts of the Word that may be deliuered vnto you. And (brethren) the Word thus heard in the Church, and thus ruminated, digested and concocted at home, will be a Word of power vnto you, to conuert you to God from the power of Satan. Thus I haue shewed you the meanes of being made the sonnes and daughters of the liuing God. Be they not plaine ? be they not possible ? be they not easie ? If any of you misse of a new birth, is it not because he cares not for it ; and in very truth, because

because he is not willing to accept it ? I call your owne soules to witnesse, and that God, in whose name, and those Angels, in whose presence I haue spoken these things vnto you, that God desireth not your death ; he would haue you saued, he offers saluation ; he would haue you renewed, and he offers the spirit of renouation ; and if you want it, it is only, meerly, wholly, because you regard it not, and because you will not take his directions in seeking it. O thou therefore that art vnregenerate ! see thine vnregeneracie ; desire to be regenerate ; call vpon God for his spirit of grace to regenerate thee ; ponder vpon his Law and his Gospell, the seede of regeneration. Harken to his voyce, speaking in his messengers ; and meditate on what thou shalt heare from them, and thou shalt be regenerate. But if thou wilt needs stand in thine owne light, and out of a conceit of being already in a good estate, keepe thy selfe irrecoverably in an euill estate ; or out of sloathfull negligence, or prophane carelesnesse omit to follow the sound directions, which haue beene giuen thee : be thou euer then the childe of the Diuell ; be thou euer the sonne of perdition ; worke out thine owne destruction, and thy blood bee vpon thine owne head : the Lord is free, wee are free, and of thine owne hand alone it shall be required.

CHAP. X.

Comforting the Regenerate.

3. Use to those
that are rege-
nerate.

1. Comfort.



AND so much be spoken to them that are not borne againe. Now from the same point also wee haue something to say to those, that through the grace of God, haue been blessed with this greatest of all blessings, and that both for comfort and exhortation. First then, let vs lay open before the sanctified man; the riches of consolation, of which the words of our Sauour doe put him in possession. This worke of the Spirit of God, doth him more good, than all the wealth, strength, health, wit, learning, beauty, credit, fauour and grace, that could be-fall him in the world. For all these things (fore-named), a man may haue in as great abundance, as this earth could yeeld, and yet be no whit nearer to heauenly felicitie; yea be quite out of all present possibilitie of attaining it. But so soone as euer the Spirit of God from aboue, hath visited the soule of a man, and hath begotten in him the image of Christ Iesus; so soone is he interessed into the glorious Kingdome of God, and hath that riches and honour of heauen appertaining vnto him, as an inheritance that cannot fall besides him. Euery true Christian therefore, be he of neuer so meane repute and parts, in the esteeme of others or of himselfe, is yet a great, and a rich heire, and hath a mightie and large kingdome, by
vertue

vertue of this birth-right appertaining vnto him : for the excluding of all that are not borne againe, from out of heauen, is a plaine admittance of all them into heauen, to whom this benefit of a new birth hath befallne. The one cannot but bee saued as well, as the other cannot possibly be saued. Seeing if the cause that hindereth our entrance into Gods Kingdome bee remoued, wee neede make no question, but that our passage afterwards, shall be found both certain and easie enough. O therfore that the children of God could sufficiently vnderstand their owne blisse ! that with heartie reioycing within themselues, and vnfaigned thankfulness vnto God, they might passe on forward towards the fruition of it. Hope of great things in the world doth fill the soule with ioy ; and men before the attaining of good things, made sure and certaine vnto them, doe comfortably fore-see, and expect the attaynement. Let vs doe so for things spiritual ; consider with thy selfe, to what inheritance the Lord of heauen hath pleased to adopt thee. Represent vnto thy selfe, the vn-utterable ioyes which are laid vp for thee, and which thou canst no more bee deprived of, than God himselfe can faile of truth and all sufficiencie : for hee that hath promised, is faithfull, and will performe his promise. The children of God, whilst they frame their affections according to their present estate in the world, doe walke heauily and discouragedly ; at once wronging both God, that hath giuen them such excellent things to take comfort in, and themselues, that haue received so certaine assu-

rance of such things. Doth it become thee, to whom God hath made ouer the royall inheritance of heauen, purchased with the blood of his owne Sonne, to weare out thine heart with discontentment, and to marre thy face with carnall teares? Is not the fulnesse of celestiall glory and riches, able to counteruaile thy meane and afflicted estate here? Cannot eternitie out-weigh this inch of time; and infinite blissefulnesse, the present sleight afflictions? surely the ballances are too too vnequall, wherein things of so great value, are not of sufficient weight, to pull downe such trifles. It is nothing in the world, but our being led by sense, rather than by faith; which makes our hearts heauy, and our liues vncomfortable. Let vs but cleare vp our eyes, dimmed with excessiue, and causelesse teares; and we shall finde matter enough for glorious and vspeakable ioyes, euen in these tribulations, which feeble most burdensome vnto vs. Bee thou neuer so poore, neuer so despised, wronged, troubled; yet being regenerate, God is thy Father, Christ thine elder brother, heauen thine house and habitation, and the glory thereof thine inheritance. Can he be poore that hath such riches? despised, that hath such honour? deiected, that hath such comforts belonging vnto him? To euery soule amongst you, that is able to approue his regeneration vnto himselfe, I am to speake in the name of the Lord, and to say vnto him in this wise; That he is not to lay the fault of his troublesome, and discontented life vpon his estate, but alone vpon his vnbeleefe and inconsideratenesse: for God hath
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giuen cause and meanes enough, of being full of heartie comfort and ioy, in despite of all that the diuell, and the world can doe vnto him. Dost thou not see, how frolicke the foolish worldling is, if hee haue gotten a few thousand pounds together? if hee haue built him a faire house, and purchased a good liuing, or two, lying neere about it; and yet in such termes standeth his soule with God, that if hee should (as hee may) de cease to night, hee were sure to bee roring in Hell before morning. But thou, to whom Heauen is ascertained by the most plaine euidence, and strong assurance, that God can tell how to make vnto his creature of a future thing; if thou haue an ill childe, a froward yoke-fellow, a sickely body, a penurious and friendlesse estate; dost spend thy time in sullen discontentment, weeping, and wailing, and taking on, with little lesse immoderatenesse of griefe, than *Rahel* weeping for her children, which would not be comforted, because they were not. I tell thee the truth in the name of the Lord, this is a great sin of thine, and a foule shame for thee. Is it not a sinne to vnderprize heauen? is it not a sinne to imbase Gods richest gifts? is it not a sinne to disesteeme these benefits, that passe all the estimation of all men? and what is this but a disesteeming, imbasing, vnderprizing of heauen it selfe, to carry thy selfe, as if the comfort and felicity thereof, were not of woorth enough, to keepe thee from sinking vnder the burthen of sorrow, about earthly matters? Againe, tell mee, if thou shouldest heare of a man that had at the same time made

two bargaines, by the one of which hee should lose some foure or fve shillings (or pounds say) ; and by the other hee should gaine so many hundred thousand pounds , and vpon the former trifling losse, should sit weeping and sighing , and wringing his hands , and crying out that hee were vndone ; though hee knew well enough , what a rich amends his second bargaine had made him. If (I say) thou shouldest heare of such a person , what wouldest thou say to him ? wouldest thou not cease pitying him ; and euen breake into laughter , at his so ridiculous and absurd folly , that would needs torment himselve without all cause , & would not enioy the good that God had offered him ? In truth few men would finde in their hearts , so much as to take compassion of such a wilfully-miserable man. Hearken now then what I say ; Thou art this man forespoken of , and thy carriage is iust his carriage : so that what accusations of folly and absurdnesse thou wouldest cast vpon him , the same doe (in the truest application of things) appertaine to thy selfe. Thou hast two liues , and two estates ; a temporary , and an euerlasting. For the temporary , thou hast indeed (let it bee confessed) made but a sorry match : Thy children are not so dutifull , thy yoke-fellow not so louing , thy state not so plentifull , thy friends not so faithfull , as were to bee wished. But for the euerlasting , thou hast made a bargaine aboue all imaginations gainfull. For God is to thee a most faithfull friend and Father ; Christ Iesus a most deare surety and brother ; heauen a rich inheritance , all Saints fellow-

low-citizens, and all Angels willing seruants; and after this minute of time spent in affliction, thou shalt passe to a state of blisse that neuer shall haue an end. In truth the gaining of tenne hundred thousand pounds, doth not more exceed the losse of two single pence, then these thy spirituall benefits exceede thy naturall crosses; and therefore (I say) it is most ignorantly and simply done of thee, to passe away thy dayes in heauinesse and sighing; which thou hast so good and sufficient cause to spend in all holy cheerefulnesse and reioicing. Wouldest thou then bee acquainted with the true cause of thine vnquiet and vncomfortable liuing? it is not the multitude nor greatnesse of thy crosses; it is not the heauinesse of those afflictions, that lye vpon thee more hard than vpon other men (as thou art ready to imagine, so seeking to excuse thine owne fault); but it is thy carnalnesse of minde, thy being led all by sense, thy looking onely to things visible here before thine eyes, and not to things inuisible, prepared for thee aboue the clouds, and kept for thee by a strong and able friend, Christ Iesus, that hath also bought them, and payd deare for them. The children of God do not take paines to make themselves vnderstand their owne inward happinesse; they will not finde time enough to contemplate the beauty of that goodly portion, which the Lord hath allotted vnto them; they will not bestow their thoughts in heauenly meditations: hence their being overcome of carnall sorrow; and well may they thanke themselves for the want of comfort,

fort, seeing they will not open their eyes to looke abroad into the land of comfort. I am sure if any of vs were shut vp in close prison, for the space of one whole twelue moneths, and should there bee destitute of all good attendance, lodging, fare, and other comforts; but withall were assured, that at the yeeres end he should surely come out of prison, and bee made a great Prince for all the rest of his life, which should endure for the space of fortie or fiftie yeeres after: he would scarce feele any trouble in that restraint, any grieve in those wants, any discontent in that bad vsage: yea so much familiaritie would his thoughts haue, with the wealth, and honour, wherein he should liue so long a time after his enlargement, that the imprisonment would seeme nothing vnto him; and he would rather wish to lie in prison vpon those termes, than to liue in his house without those hopes. My brethren, such, and none other is your condition. This world is your present prison; and for some of Gods children it cannot bee denied; but that they doe finde in it somewhat course entertainment; but it is certaine, that after a little time (perhaps lesse than halfe a yeere, it is sure not many yeeres) they shall be enlarged; and after their enlargement, aduanced to a kingdome so farre excelling all earthly kingdomes, in the honour, wealth, ioyes thereof, as gold excels dirt. And this kingdome they shall bee sure to enioy, not for fortie or fiftie, nor for so many thousands or millions of yeeres; but euen for all eternitie world without end. What do you then sowing and imbittering your hearts
with

with thinking vpon the tediousnesse of your imprisonment, and refusing to take comfort to your selues in the consideration of your kingdome? It is therefore (as I said aboue) long onely and meerly of your carnalnesse; in not pondering of the good that God offers vnto your soules; which makes you lie mourning vnder the pressure of your afflictions. Wherefore settle your selues to resist carnall sorrow, and to embrace spirituall ioyes; you shall finde your labours this way voyde of difficulty, and full of successe. When thy worldly heart would thrust thee into the pit of worldly sorrow, by telling thee of thine hard fare, thy poore house, thy little meanes, thy debts, thy wrongs, thine enemies; stay thou thy selfe vp by opposing to all these, the consideration of thy new birth, whereby thou art instated into an heavenly kingdome; wherein thou shalt abound with all fulnesse of ioyes for euermore; and wherein thou shalt bee more happy and blessed, than thine owne heart can possibly conceiue of, and that for euermore. And then propound the case vnto thine owne selfe indifferently, and say vnto thy soule; O my soule, looke on both sides with an vnpartiall eye; looke to the condition of my body, and estate, and take a view of the miseries that lie vpon me; but looke withall to the condition of my soule, and ponder well vpon the happinesse that I am admitted vnto; and then bee thou but an impartiall iudge betwixt sorrow and ioy, to whether rather thou oughtest to encline. I am sickly, but I am regenerate and shall bee saued: I
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am poore, but I am borne againe, and shall see the kingdome of God: I haue few friends, but I am made the child of God, and shall attaine heauen. I haue few friends, but I haue receiued the spirit of grace to beget mee againe to a kingdome immortall, vndefiled, and that fadeth not away. I haue a froward husband, or wife, or a stnborne sonne or a daughter; but I am Gods sonne or daughter, and haue Christ Iesus to bee mine husband and yoke-fellow. Haue I these blessings to counteruaile these miseries? and shall I pule, and whine, and looke with a sad countenance, and walke with a dead heart? Nay I ought not; nay I must not; nay I will not yeeld to this extreame weaknesse of carnall lamentation. I haue cause to be glad, I haue reason to bee merrie; and in spight of all that the worst yoke-fellow, or worst child, or worst estate can doe to grieue mee, I will bee merry, and I will bee glad. O my soule, reioyce in the Lord, be merrie in thy Father, and shout for ioy in Christ thy Redeemer. Thou art begotten againe, thou art made new, thou art regenerate: who should be liuely, if not the children of Kings? who should reioyce, if not the heires of Crownes? I am Gods heire, heauen is mine inheritance, and a crowne of glory is layd vp for me, and I will bee glad. Thus you must labour against the vntowardly griefes of your owne hearts, and enioy the wonderfull blessing of regeneration. So must you wipe away those vnprofitable teares from your eyes, and clothe your selues with the garments of gladnesse. For it is a wrong to your selues, a disgrace to the good

good thing giuen, and an ingratitude to God the giuer; if hee bestow precious benefits vpon you, and you enioy them not. See therefore that your hearts doe not droope, nor your faces looke sad as in former time; but goe you now out of Gods house (refreshed with the sweetnesse of this comfort) vnto your owne houses reioycing, as once the man did that was healed of the pallsie. And if thine heart (after all this) obiect and say, Indeed if I were sure of my regeneration, and so of my saluation, your speeches were to some purpose: but alacke! I want that assurance. Why then I answere thee, thou hast other more necessary worke than to griue for crosse or losses, for the vnkindnesse of thy yoke-fellow, or death, or vndutifulnesse, or afflictions of thy children; euen for this, that thou canst not tell but that thou mayest be in hell (where thou shalt meet with that, which is incomparably worse than all hard vsage in the world), and that within the space of 24. houres or lesse. Wherefore now turne thy thoughts from strining to put away grieue, and onely labour to change the obiect of it, that by griuing for thy sinnes, and by considering thy wickednesse of nature, and of life, and sorrowfull confession of the same to God, with humble supplications for a redresse of all, thou mightest at last become a new creature, and bee assured that thou art so; and then set thy selfe to enioy the fore-named consolation. Either (brethren) you be not certaine of your new birth, and then you haue cause to griue for things of a more dangerous nature than outward crosse
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and so to labour to know your selues borne againe; or else you bee certaine of your new birth, and then you haue reason euen to scorne to bee cast downe at any outward euils, as much as a great rich man will scorne to cry for the losse of a shilling. Wherefore if you be not regenerate, set your selues according to the former exhortation, to become so; if you be, and know it not as yet certainly, settle your selues to search into your hearts and liues, and to consider of the things formerly deliuered, whether you haue found them in your soules yea or no, and so bring your selues to certaintie in this point: and if you bee once certaine of it, then apply your selues, maugre earth and hell, to liue with glad hearts, and cheerfull countenances. For once, the word of *Dauid* is a most true word, *It becommeth upright men to reioyce*. And (my brethren) that you may the better reioyce, know, that you are to be frequent in practising the duty of thankesgiuing to God, for this mercy of all mercies: I meane, to appeare before him in your secret closets, and there all alone (with hearts exalted to as much ioy as can bee, and enlarged to as full an acknowledgement of indebtednesse as is possible) to report before him the wonderfulnesse of his goodnesse towards you, and to recount the vncountable number of his mercies, in that hee hath done more for you, than if hee had made you of base slaues, absolute Monarches of the world. The Lord (my brethren) is exceedingly well pleased with the sacrifices of thankes-giuing: no offering is better welcome vnto him, than the hearty offering

offering vp of the values of our lips, speaking good of his name. It doth the Lord good (to speake after the manner of men) to heare his owne praises related by them that are deare vnto him, and haue best cause to know his inconceiueable treasures of grace, because they haue been plentifully partakers thereof. Now the benefits of this present life are so meane, worthlesse, contemptible, in comparison of those of a better life; and by name, of this foundation of all the rest, (so it is in regard of possession and enioyment) a new birth: as that they which want it, can but speake hollowly to God, when they begin to speake of his mercies; and can bee but very faint in thanks, how earnest sooner they may bee in request. But the childe of God, that hath a right vnto heauen, giuen him at the same time that he became Gods childe, he may most feelingly expresse his apprehensions of Gods goodnesse; and vpon occasion of this one mercy, magnifie the name of the Lord his God, for all the rest which become truly and indeed mercies, by meanes of this, and with this. Wherefore I doe againe propound this matter vnto you, as one of the most pleasing and acceptable seruices, which in this present life you are able, any of you, to performe vnto the Lord; euen to withdraw your selues from company and worldly businesses, and with bended knees, and hands and eyes reared vp to heauen-ward, in the most solemne manner to confesse before the Lord his louing kindnesse; and to amplifie (as much as your hearts and heads will serue) the exceeding greatnesse of that his vnde-

serued grace, which hee hath shewed in making you new creatures, in making you his owne children by adoption. This is better than all riches, better than all nobilitie, better than all learning, and better than all health. And the receiuing of this one mercy alone (though one should for all other things be as afflicted, as the world can make him, or imagine him) deserueth more, and more seruent praises, than all the nobilitie, wealth, and wit in the world without it. Hath God made thee his child ? he hath done more for thee, than if hee had set thee in *Salomons* Throne, without making thee his childe ; and therefore discharge the payment of praise for so incomparable a mercy ; and that fully and without delaies. Especially (brethren) you are to doe this, considering that it is (to which end we began to mention it) a principall meanes of helping you to the enioyment of the comfort, which we are about to distribute vnto you. For the benefits of God then are made truly comfortable to vs, when we do turne them to the praise of God : but when we forget to returne him his deserued thanks, then doth hee iustly punish vs, by taking away the pleasant relish of his benefits out of our mouthes ; and by leauing the palate of our soules to such an vntastfulnesse, that we shall not be able to finde the sweetnesse of them : As a mouth that is out of taste, feeles no content in the most saourie meate that is. Wherefore put together the honour of God, and your owne comfort and (that you may haue your soules so truly raiished with the sense of his goodnesse, that aboue

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all carnall reason, and almost against it, you may be glad and cheerfull) set your selues (as I was about to say) in the most solemne and hearty manner, to tender vnto the Lord this welcome present of thankes-giuing. Say vnto him, O Lord God of heauen, the King of men and Angels, and ruler of all creatures, and father of our Lord Iesus Christ ! infinite are the benefits, whereby thou hast obliged my most vnworthy soule vnto thee : For all that I haue, I haue from thee ; and all that I shall haue, I must haue from thee : thou art the onely indeficient fountaine of goodnesse, from whence issue foorth all good things to all that enioy good. It is thy wonderfull goodnesse that I was borne a man, with vse of my vnderstanding and senses : but yet Lord, far, far, aboue all other things that in this life I haue receiued, or can receiue, doth this benefit of causing me to be borne againe, of water and of the Holy Ghost, exceed. I was the sonne of death, thou hast made mee the sonne of life : I was an heire of perdition, thou hast made me an heire of saluation : I was a slaue to sinne, thou hast made mee a free-man from sinnes seruitude, and a voluntarie seruant to holinesse : I was vnder the power of Satan, led by his tentations according to his will ; I am now vnder the dominion of Christ Iesus, led by his spirit, to doe his will : I was the childe of the diuell, and thou hast made me thy childe. O blessed change ! O happy alteration ! I owe to thee my soule by many bonds, it is thine (Lord) many waies : thou madest it, thou hast redeemed it, thou hast regenerated it ;

and now (Lord) accept it as an offering of a sweet sauiour, and accept with it all the hearty praises, and vnfaigned thanks, that a poore vnworthy creature can breathe forth vnto thee. O Lord, this mercie can but bee abased by words, thou hast made mee thine owne childe by adoption, thy sonne, O Lord, euen thy sonne, who art the most rich, the most high, the most renowned, the most puissant Prince and King; in comparison of whom, all Princes are worse and lesse than very nothing. What shall I render vnto thee for all thy goodnesse? thou requirest thanks, thou deseruest thanks, and thou acceptest thanks: and Lord, bee thou blessed and praised with all possible thanks. O thou art good, thou art gracious, thou art full of compassion, mercie pleaseth thee: I feele, I feele that thy mercie is ouer all thy works; and I haue cause to say by experience, that thy mercie endureth for euer: for thou hast made me thine owne childe by adoption, which by nature was the childe of wrath. O blessed be thy great and glorious name for euermore. Brethren, open your mouthes wide in thankes-giuing, and God will fill them full of comfort; and know that thou canst not haue a more sensible assurance of thy new birth, than if thou canst feele thy selfe heartily moued to giue praise to God for it: It shall witness to thee, that thou art a new creature, if thou canst giue many thanks to him that made thee so, for hauing so made thee. Reioyce therefore in thy blessednesse that art borne againe, and bee frequently and heartily thankfull to him, by whose

word

word and spirit thou wast borne againe ; that so thou maist comfortably enioy this greatest of all blessings, thy being borne againe.

CHAP. XI.

Exhorting the Regenerate to grow in Grace.



AND this is the consolation of God we haue to giue you : O, all ye, his sons and daughters ; hearken a little further (I pray you) to the exhortation that must ensue: Seeing the Lord of Heauen hath created a new life in you, learne you two things from the necessitie thereof to saluation; First, to cherish it in your selues: secondly, so much as is possible, to propagate it vnto others. First (I say) make much of this life of grace; this new man created in you according to God in righteousness, and true holinesse ; make much of it : strue to confirme it, strengthen it, and encrease it. So soone as the life of nature is seene in a man, hee is made (you know) desirous of nourishment, that augmentation may follow generation : so be you also for your soules, that you may at one time, both shew your new birth, and confirme it. In truth this I must tell you assuredly (for I know it to be as true, as the Lord himselfe is to be trusted of his word) hee that once hath this life, shall neuer see death. But I told you before, that hee may feeble sicknesse ; and that if it were not for the sick-making physick, which the Lord will giue him for

2. Exhortation
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1. To nourish
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his recouerie, hee might feele death. Now therefore I am to entreate you all, to ſaue the labour of taking phyſicke, and that by ſeeking to preuent diſeaſes, and to grow in ſoundneſſe of ſpirituall ſtrength. You all know right-well, what be the chiefe things which impaire naturall ſtrength, and procure diſeaſes of body, namely, infection, poiſon, ſurfeting, and ſtaruing. It is euen ſo likewiſe with the ſoule. Firſt by contagion, it drinketh in the diſeaſes of others. Secondly by poiſon, it inuenometh it ſelfe. Thirdly by ſurfeting, it diſtempereth it ſelfe: and laſtly by ſtaruing, it infeebleth it ſelfe. When an whole man aduentureth to eate and drinke with the diſeaſed, he quickly catcheth his ſickneſſe of him: ſo when a ſanctified man doth familiarly conuerſe with an vnſanctified, the poyſonfull contagion of his wicked life, doth quickly deriue it ſelfe vnto his ſoule, (for in euery man aliue, euen the moſt ſanctified, there ſtill remaineth a naturall ſinfulneſſe, and an aptneſſe to doe euill) cauſing that firſt hee doth not much diſlike, afterwards hee liketh well enough, and laſt of all imitateth his vngodly behauiour. This made Salomon ſay, that *hee which walketh with the wicked ſhall bee made worſe*: and againe, *walke not with an angry man, leſt thou learne his waies*: and againe, *A companion of the idle* (becauſe himſelfe will alſo quickly proue idle) *ſhall be clothed with ragges*. Euill companie hath a marueilous great force to draw euen regenerate men to euill praetiſes: and therefore Peter aduiſeth his conuerts in the Acts, to ſaue themſelues from *this wicked generation*

neration. A godly man therefore that desireth to maintaine his spirituall strength, and not to become exceeding sinfull in heart and life, must carefully shunne the societie of sinners : especially he must not make neere friendship with them, nor be a daily and familiar companion vnto them : and least of all vnite himselfe in the band of matrimonie with such. We know that euen *Salomon* caught idolatrie of his idolatrous wiues, and the sonne of *Iehoshaphat* was likewise infected with the same fault, by his vnhappy marriage with the daughter of *Ahab*. Sinne will as easily creep from one man to another, as the plague or pestilence : neither is the body more apt to receiue naturall contagion, than the soule, spirituall. No sooner was *Euah* made wicked, but *Adam* did also take the fault of her. Say thou therefore with *Dauid*, if thou meane to continue a sound Christian, *Away from me ye wicked; for I will keepe the Commandemens of my God.* Make thy selfe inward onely with the friends of God, that their holy and vertuous example may bee a patterne for thee to imitate : that by their graue counsels, wholesome admonitions, and holy instructions, they may quicken thy dullnesse, and strengthen thy weaknesse, and (which is the best of all teachings) by doing well before thee, may shew thee also how to doe well. Let it be amongst the sure proofes of thine vprightnes which *Dauid* alleageth for himselfe, that thou hast not haunted with vaine persons, nor gone in to dissemblers, nor sate in the assembly of the wicked. Loue thou those that loue God, and are loued of

2. By avoiding
things sinfull in
resisting the first
motions to ill.

him; but his enemies that hate him, and are hated of him, euen all the workers of iniquitie, hate thou with an earnest hatred, as if they were thine vtter enemies : and learne by *Pauls* precept to withdraw thy selfe from euery brother that walketh inordinately. For want of this care, many a man after some beginnings of goodnesse, hath beene turned out of the way, and beene made worse than euer before. For sinners loue to draw others with them to the same excesse of ryot, and chiefly they delight to driue backe those in whom they perceiue some lineaments and appearances of Gods image, triumphing in nothing more, than in hauing drawne those that seemed to stand on Gods side, to turne backe againe with them, and like fugitiues runne headlong into the campe of the diuell. Wherefore let euery one of those that desire to grow in grace and in the feare of God, resolute to abandon the societie of all such contagious creatures. Secondly, let them take heede of ranke poison : Sinne, I say, sinne; things vnlawfull and condemned; these are very starke poison to the soule: Rats-bane, and Hen-bane, and Mercury, and Opium; yea, the very inward moisture of a Toade or Serpent, are no more dangerous to the flesh, than this is to the spirit. And when a Christian man begins to yeeld so much to the naughtinesse of his owne heart, that hee takes leaue to allow some sinne in himselfe, in some small degrees; then it ceaseth not to worke wofully in his soule, till at last it haue caused him to breake forth into the grosse and foule practice of it, and then is hee poisoned

poysoned indeed; and if the Lord should not come with his physicke, he could not but be damned: but howsoeuer, hee languisheth and is sicke, he leaſeth the ſenſe of Gods fauor; the deſire of Gods ſeruiſe; the comforts of Gods word; and the loue of the comming of Chriſt Ieſus. Luſt, reuenge, deceit, loue of money, loue of credit, loue of pleaſure, and all other corrupt affections lodging within (if they once ſo farre preuaile, that a man is willing to follow them, in thoughts and words agreeable to their wicked nature) doe by little and little euen grieue the Spirit of God, and quench the graces of the holy Ghoſt, till after a while, a man falleth into ſome wicked act of ſome of theſe kindes: and, Oh then, the burning, and ſhooting, and ſwelling of the body after the drinking of Rats-bane, is not more manifeſt in the body, than the miſerable effects of theſe finnes are euident in the ſoule. The conſcience begins to accuſe; God is alienated; the heart is hardned; the minde blinded; and ſometimes a man lies long (as it were) in a ſwoune, before he can recouer himſelfe by repentance. Wherefore the godly mans care muſt bee, to oppoſe the firſt motions of ſinne, to flie the occasions of euill doing, to bee carefull of reſtraining himſelfe from the very ſmalleſt degrees of wickedneſſe: for a little ſinne allowed, will bring in a greater; till that come accompanied with the greateſt of all; and that make a man little leſſe than dead the ſecond time. We muſt therefore caſt away the ſuperfluitie of maliciouſneſſe (that is, this allowing of ſinne, and pleaſing our ſelues in the occasions,

and

and first degrees of it) if euer we desire the spirituall health and wel-fare of our inner man. *Dauids* conceitednesse begat idlenesse; idlenesse begat adultery; adulterie, murder; and all, a long lying, and deepe sleepe in sinne. It is wofull to consider, the miserable ruines, that haue beene made in the soules of many of Gods seruants, by their carelesnes this way; how weake they haue growne! how their acquaintance with God, their delight in his word, their comfort in prayer, their desire of being dissolued, and their ioy in a godly life, haue bin interrupted! and how they haue come to that passe as scarce to shew to others, or find in themselues any signe of liuing! Perhaps this may be the very case of some amongst you that heare me at this time, O (if it be) get thee a preseruatine; take thee a large quantitie of godly sorrow; feed vpon the bitter (but wholsome) hearbes of humiliation & griefe; go & meditate on the threatnings of the Law; on the death of Christ; on the lamentable effects, that others of Gods people haue found vpon their growing so naught: & recouer thy selfe again by hearty confession, & humble begging of pardon and of strength. And now al you, that be (as yet) free from such wofull sicknesses, be admonished by the miseries of others; and let not the deceitfulnesse of sinne so farre preuaile against you, that you should giue any allowance vnto it, take any pleasure in the motions or occasions of it, or giue your hearts leaue so much as to thinke or speake of it, but with detestation. Poyson is often sweet; but a wise man had rather denie to his taste the delight of sweetnesse, than fill his stomacke

macke with deadly pangs and gripings. Sinne is
 honey in the mouth, but grauell in the bellie. Hid-
 den bread is pleasant, and stolne waters are sweet :
 but , O the miserable agonies which must ensue,
 before the soule can bee clearly purged againe
 from the remainders of such poyson ! It is a pleas-
 ing thing to dally, to reuenge, to deceiue, to play
 the glutton, and the drunkard : but it must cost a
 man so much toyle, so many sorrowfull confessi-
 ons, so many heauie passages, before hee can reco-
 uer againe the quiet of his conscience, and his en-
 ioyment of the assurance of Gods fauour ; that at
 last it shall appeare a deere-bought contentment,
 and an euill penny-worth of delight. No wise
 man will drinke Wine and Sugar, if it haue beene
 first impoysoned with some deadly thing : neither
 let any Christian so farre forget the rules of Chri-
 stian wisdome, as for any paltry pleasure, or pro-
 fit, or credit (which lying, swearing, whoredome,
 drūkenness, idolatry, or any like grosse sinne, may
 yeeld vnto him) to venture the committing of
 them. Doubtlesse if he doe, his complaint shall be
 at last, as those sonnes of the Prophets once said ;
 O man of God, death is in the pot ! But to surfer,
 is little lesse dangerous than to seede on poyson :
 to labour ouer-much, and ouer hard to the infla-
 ming of the blood ; to drinke when a man is hot,
 to eate and drinke excessiuely ; these things doe
 so exceedingly disquiet and ouer-charge the bo-
 dy, that many a man dies of them. So in the soule,
 it is likewise found, that the excessiuenesse of
 things lawfull, and the vnseasonableness of indif-
 ferent

3. Taking heed
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ferent actions, doth sometimes little lesse annoy the soules welfare, than the committing of things sinfull. Especially if a man doe mistake, and account that thing lawfull or indifferent, which is wicked and sinfull; and hereupon out of his erroneous iudgement, lay the reines vpon the necke of his carnall desires: grosse, knowne, confessed finnes, doe no more enfeeble the soule, and overthrow the quiet and strength of the inward man, than such licentiousnesse. The abuse (I say) of things in themselves lawfull, through the vntimely and immoderate doing of them, is exceeding perillous vnto the soule; and often, death is little lesse than ready to enter in, at this window. The ouer-eager following of worldly businesse, when a man, not out of obedience to Gods commandements, and out of a desire to humble himselfe by iust painfulnesse in his calling: but out of a loue of wealth, and a desire to grow rich and great in the world, doth set his thoughts and hands aworke about the affaires of this life, so that hee can scarce thinke or speake (with any life or comfort) of any other thing than this earth; this greedy and continuall pursuing of worldly businesse, though in themselves lawfull, honest, and commendable, doth vex the spirit, choake the Word, dishallow the soule, offend God, and wound the conscience, no lesse than the committing of fornication would doe: for this is to commit spirituall whoredome with that grand harlot, the wicked world. Also the excessiue and vnfatigable vse of pleasures and pastimes (in themselves
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it may be no way sinfull nor condemnable, yet still pursued with an ouer-vehement affection to them, with an ouer-strong delight in them; when they bee not vsed as meanes of maintaining our health, or fitting our selues for the workes of our calling, and indeed (according as the name of recreations beareth) for the refreshing of the minde, and making it more liuely and cheerefull in better things; but are followed for their owne sakes, out of a loue of pastime (which is too childish and base a thing for a wise heart to be in loue with) and onely for want of better businesse, or a will to follow it; and when there is no conscionable regard had, of that rich and precious iewell of time (which no treasure can redeeme), I say, the most honest and lawfull recreations in the world, so inordinately followed, without regard of the due end thereof, and without the practice of Christian moderation in them, is no lesse harmefull to the soule, than it is to the body to be ouer-watched, or ouer-laboured. It dulleth the heart, it clogs the conscience, it stoppeth the mouth from praying, it interrupteth all good meditations, and by little and little doth steale away the heart from God and godlinesse; till at the length grosse sins and presumptuous, doe come in the necke of lawfull liberties abused. The same be spoken of the vse of daintie fare, and soft raiment, and all other naturall comforts; when the heart begins to bee ingaged to them; when we onely seeke our owne satisfaction in them; when we forget to demonstrate in our manner of vsing them, a deniall of
the

the world, and a crucifying of our selues to the world, and the world to vs : then they are exceeding dangerous to our soules, and doe euen little lesse than kill vp the new man in vs. O I would that the experience of many a Christian did not verifie this. I would that euen *salomons* example might haue beene our warning ! for where did his fall begin ? where did folly first take aduantage of him, and first trip vp his heeles ? It is very probable, that voluptuousnesse was the beginning of his wofull decay. Desire of many women, made him take many strange women; and the not denying his eye any content, made him so voyde of sight for the time, that hee could not see (at least not obserue) the foulnesse of building Idols temples for his wiues, of tolerating Heathenish superstition, and (like enough also at last) of going with his wiues for company to see their seruices. Learne, learne by the fall of another, (yea such a man, the most famous of all men for naturall wisdom and vnderstanding) learne, I say, to temper your selues in things indifferent; to bee moderate in following your calling; moderate in vsing recreations; moderate in meate and drinke, and attire; and alwayes rather to be ouer-sparing to your selues in these things, then ouer-large; rather abridge thy selfe of somewhat thou mightest haue, than by venturing (as farre as euer thou art able) to make thy selfe belecue it is lawfull, to bring thy selfe in danger of going a step or two further, and falling into a flat sinfull abuse. Shew forth the vertues of Christ Iesus, and let it appeare, that thou doest

doest not loue the world, nor the things thereof by being content alwaies rather to come a little too short of thine allowance, than any whit at all exceeding it. The most wholesome diet is that, that is most sparing ; and it is profitable for the body somewhat to denie the appetite, and abridge the stomacke. Euen so it is also for the soule ; and no man shall euer bee other, than a dwarfe and weakling in godlinesse , that will not bee drawne to denie himselfe somewhat of his lawfull liberty : for so slippery is our standing, so weake are our feet, that if we venture to doe all we thinke lawfull in these kinds, wee shall surely doe it vnlawfully. I haue told you (brethren) belecue it as a sure truth, which your experience shall iustifie, though your tongues may denie : You shall not be confirmed in the inward man, if you doe not keepe your selues somewhat short in outward liberties of the body, about profit, pleasure, food, attire, and the rest of these bodily and sensuall matters. O prefer thy soule before thy body, and make more account of inward strength, than of outward wealth, credit, or merriment. But lastly, if a man doe starue himselfe for want of victuall, and pine his body, by neglecting his due meales, it is without all doubt, that he shall haue a weake and feeble body. So it is also for the soule. The Lord that hath ordained bread to make mans heart strong, hath ordained also the Spirituall foode of his soule, prayer, preaching, the Sacraments, holy meditations of the Word, and workes of God. These are as requisite for the soules encrease in grace ; as

meate,

4. By being constant in religious exercises.

meate, and drinke, and cloath, for the bodies proceeding in strength. Now as it often falleth out in the body, that there growes vpon it a certaine kind of crazinesse and stomacklesnesse, which makes a man to haue no mind of his victuals; and then the longer hee abstaineth, the lesse minde hee hath to eate, the lesse abilitie to digest: so it commeth to passe likewise in the inward man; the soule begins to take little content in prayer, in reading the Scriptures, in hearing the Word preached, in the receiuing of the holy Sacrament. These things are not desired, nor delighted in, with halfe so much ardour & seruour, as in former time. When the case stands thus with the soule (and likely the comming in of gain & preferment, by diuerting the thoughts and affections from things heavenly, to things earthly, doe bring the soule to this case), then it growes weaker & weaker, and often falleth grossely and palpably. Yea, it commeth to passe sometimes, that afflictions lying hard vpon a man, doe euen put his soule out of taste, through the sowernes and bitternes of carnall sorrow, that he findeth no appetite to holy exercises (which are the repasts of the soule), nor any contentment in them: then grace is in the wane also; then all vertues wither and languish, & the soule fareth like vnto him that cannot eate his victuals, whose very cheekes shew it: so the outward behaviour and carriage of such a man, being farre short of that heavenlynesse and fruitfulnessse, that once will discover this languishing of his soule. Wherefore hee that would be strong in Christ Iesus, and in the power of his might,

might, must stirre vp in himselſe the Spirit of God which he hath receiued, by conſtancie in holy meditations of God, of his kingdome, of his workes, of his attributes; of himſelſe, his mortality, his ſinfulneſſe, the ſhortneſſe of life, the vanitie of earthly things, the vncertaintie of friends and wealth, and that laſt houre of his life, and that great day of iudgement. He muſt alſo reuiue the ſame grace of God in him, by being ſeruent in prayer, and by prouoking himſelſe with all heartineſſe of deſire, to beg good things at Gods hand, eſpecially the encrease of all heavenly vertues. He muſt alſo labour to make his heart hot, with earneſt and vnſained thankſ-giuing for all temporall and ſpirituall benefits; eſpecially for the death of Chriſt, and the kingdome of heauen by that deare price purchaſed for him. Hee muſt gaine all opportunities of hearing the Word preached; and not ſuffer any idle obiection; and fooliſh impediment to hinder him from frequenting it. Hee muſt digeſt it by meditation, when he comes home. He muſt carefully prepare for the Lords Supper, by renewing his repentance and his faith, before hee come thither: And thus he muſt feed of all the delicates, that God hath provided for him. No ſo true ſigne of bodily health, nor ſo ſure meanes of outward ſtrength, as a good ſtomack with good digeſtion: No ſo ſure token and certaine meanes of ſpirituall ſtrength and health, as a longing deſire to all holy exerciſes, publike as well as priuate, and priuate as well as publike. By theſe Chriſt Ieſus communicates his graces to vs. The Word that begat

vs, will nourish vs. The spirit of prayer that obtained good things, will obtaine also encrease of them, and so the soule must needs be well-liking. Brethren, you all are taught by nature the neede of corporall food, know also the neede of spirituall; and if thou desire to haue thy soule thrive in strength and stature; forsake not thy meales, cut not off religious exercises short, dispatch not Gods worship cursorily, turne not holy duties into matters of fashion, and formalitie; but do them, and doe them constantly, and doe them heartily, and content not thy selfe in doing them, vnlesse thou finde some life and courage in doing them. And that thou maist thus maintaine in thee an hungrie appetite after the exercises of pietie; dip thy morsels often in the sharpe sawce and sower herbes of humiliation. Looke backe (so often as thou findest a kinde of fulnesse of stomacke, and spirituall satietie growing vpon thee), looke backe vnto the former sinnes of thine ignorance, consider thy naturall miserie and wretchednesse, consider of thy most beloued corruption, and addresse thy selfe to worke some sensible apprehension of griefe for these things, and cease not struing, though at first thou seeme to strue in vaine. It is certaine, that labouring with ones owne heart, to finde out his corruptions that lie hidden, and to lament them being found out, will quicken the soules appetite, and restore a man to some liuelinesse in holy duties; at least will so farre forth preuaile, that if hee recouer not his appetite, hee shall remaine sensible of this spirituall stomack-lesnesse,

lesnesse, and humbled vnder it, and full of sighs and groans, because of it; which at length will cure him without inconuenience. Now (brethren) let this word of exhortation sinke into your soules. If regeneration be necessary to saluation, then the growing in the power of regeneration is also necessarie. Weake things are often so obscured with their contraries, that it remaineth vncertaine, whether they be or no: but that that is strong, will stirre and shew it selfe. Grace may be doubted of, so long as it remaineth feeble and infant-like; adde vnto it growth and bignesse, and it will be out of question. No man can be assured of his saluation, without edifying his inward man more then be saued, without hauing the new man. If you would enjoy your new birth, confirme it; if you would attaine the comfort of it, grow in it. Neglect not the grace of God that is giuen vnto you: now that you are in Christ, be strong men in Christ: and seeing the Lord hath vouchsafed you the worke of his Spirit, giue mee leaue to make vse of the sweete exhortation of *Paul* to his Thessalonians; and to entreate you (brethren) to encrease yet more and more.

CHAP. XII.

*Exhorting to propagate grace to others.*2. To propagate
it to others.

BUT our exhortation (if you remember) had another member; it is not enough for a good man to get more grace to himself, vnlesse he doe his best also to helpe his neighbours vnto grace. They that are begotten of God, must doe their vtmost endeouours to beget others vnto God. All things in nature haue an inclination to deriue their owne qualities vnto other things, and to assimilate or make like vnto themselues, that that comes neere vnto them. Fire makes all things hot, & water all things moist: and in nature, nothing is more ingrafted, than the propagation of the kind. Surely this new and diuine nature must not be idle in this behalfe; but they vpon whom the Lord hath pleased to bestow it, must labour to be his instruments of conueying it to others. And in truth, what more comfortable thing can there be in all the world, than to bee the instrument of making many to turne from the kingdome of Satan, to the kingdome of heauen? Doubtlesse the point wee haue proued, doth necessarily leade me to this exhortation. Seeing without regeneration there is no saluation, O let all that know the necessitie, fruit, vse, of a new birth, labour to hasten the new birth of others also, that so they may bee furtherances to their saluation: to which if they
have

haue any degree of Christian charitie, how can they chuse, but put to an helping hand; although (perhaps) their endeauours that way be misconstrued, and they win no thanks, but rather hatred for their labour? A mad man in his madnesse, is most outrageous against those that seeke his recovery, and will needs force medicines, and good order and diet vpon him: But no man after his returne to his sound mind, is (I thinke) so worse then mad, that then hee doth not thanke such friends with all his heart, and esteeme himself much indebted to them for their paines: euen so those that are possessed (as all vnregenerate men are) with a spirituall frenzy or lunazy, may perhaps be distempered with choler against such as seeke their regeneration; that is to say, their bringing to a right mind: but if euer the Lord shew mercy vnto them, and visit them with his heauenly gift, they will glorifie God for vs in the day of their visitation. Vnderstand therefore, that it is a great fault for a Christian man, not to be forward in seeking (according to his place) to helpe others to the participation of the same grace with himselfe. It discouers a want of zeale to Gods glory, and charitie to mens soules; and it shewes that a man hath not well considered, either of the bond wherein God hath tied him to his neighbour; or of the seruice which he shall performe vnto God in such endeauours. See you not (brethren) how all heretikes, and schismatikes, and men of false religions, strue to draw others to their opinions and practises? See you not, how euen damned Atheisme, and hellish pro-

fanenesse, and beastly Epicurisme, are not ashamed to attempt the drawing of companions? Shall Gods child alone bee content to goe solitarie to heauen? and to get out of Satans clutches himselfe, though hee lend an hand to pull out no man else besides himselfe? Doubtlesse the readinesse of wicked men to poyson all that come neere them, with the poysonfull breath of their errors and disorders, should inforce vs to more forwardnesse and care, in seeking to be Gods instruments, so farre as in vs lies, at least to prepare some to their regeneration: vnlesse wee will bee content, that they shall be truer seruants to the Diuell, than wee to God; and they more full of mischief, than wee of well-doing. But I am perswaded, that you are already perswaded, that this is a dutie, and that the consideration of the absolute necessitie of a new birth to life euerlasting, doth euen necessarily inforce it vpon you: for how can hee say, he loues his neighbour, that will not put himselfe forward, to helpe him forward in the way that leadeth to life. Wherefore that the exhortation may not bee fruitlesse, I will also giue you some necessary directions in that behalfe. All men therefore considered as members of the same particular Church, are either Pastors, or the flocke committed to them. The Ministers are appointed by God to make it their maine worke and businesse, to beget men to life eternall, and to nourish this life in them. It is their speciall calling, to apply themselves vnto this most profitable seruice to God, and the soules of men. Now for priuate men, they are also to attend and heede this
seruice

seruice with great care; so farre as it may lie in the way of their calling. Wherefore some rules must be giuen to all men in generall, some in particular to the Ministers. The duties that are common to all men, are likewise of two kindes: some respecting all those with whom they may haue any occasion of dealing withall; some specially respecting those that are vnder their gouernement. In respect of all men, they must shine forth in the cleare light of an holy conuersation: and secondly, bee abundant in godly exhortations and admonitions, looking first to their actions, and then to their words. For the first: Those to whom God hath afforded this vnspeakeable benefit of a new life, must so carry themselues in all their behauour, that they may adorne the Gospell of Christ Iesus; and make others to perceiue so much beauty and praise-worthinesse in their liues, that they may bee prouoked, out of an holy emulation, to bee like vnto them; therefore Christ Iesus hath made vs liuely members of his body, that by following him our head, wee may draw others vnto him. So *Paul* was bold to propose his example to the Churches to imitate: so hee telleth the husband, who hath an vnbelieuing wife; and the wife, which hath an vnbelieuing husband, that they should dwell one with the husband, the other with the wife; *For why* (saith he), *how canst thou tel, but that thou maiest saue thine husband, or thy wife?* And the way how, Saint *Peter* sheweth, saying, that *Those which will not be won by the word, may be won by the wife without the word, whilst* (saith he) *they behold your good conuersation.*

which all must doe,

1. To all,

2. By a godly conuersation,

1. Cor. 7. 16.

1. Pet. 3. 1.

Loe, how the vertuous conuersation of a good wife, hath a singular efficacie to draw the husband to God; and to allure him to the imbracing of the same faith, which hath beene so powerfull and profitable to the amendment of her manners! And albeit the woman, in regard of neerenesse, and perpetuities of conuersing together, hath more opportunitie to doe her husband good this way; yet no question but the like care of godly behauiour, hath the like power also to worke vpon brethren, and neighbours and acquaintance, and is in that name required of euery Christian man. For in truth, the luster and shining of vertue, hath great force to stirre vp admiration in the beholders; and to establish in them an high opinion of the person, in whom they see the same, and to make them euen wish to be found like vnto them: and so at length to condescend vnto the vsing of the same meanes, by which they haue perceiued, so wonderfull effects to haue been wrought in them. Indeed men desperately and exorbitantly wicked, are withall so Owle-eyed, and so mischieuously minded, that the shining of holinesse doth exceedingly offend them, and prouoketh in them the sharpest hatred, and most vehement malice that can bee. But for those in whom the restraining spirit of God, hath kept downe corruption from such an absolute preuailling; and some common worke of grace hath planted some, either beginnings, or appearances of some goodnesse; they cannot but wonder at the image of God, and highly esteeme him in whom it is; and be prouoked with some desire at least, to
strive

strive for the attainment of the same excellencies. Yea, for those most notorious sinners, that are habituated so strongly in sinnes and wickednesses, that vertue stirreth vp hatred and ill will in them: if euer any crosse befall them, or any trouble of minde, or the like accident, that somewhat crusheth their corruptions, and abateth the power of their lusts; at that time, they cannot but make knowne a secret estimation, that goodnesse winneth vpon them, and euen desire to seeke some comfort of those, whom they thinke able to afford it. Wherefore it is required of all those, whom the Lord hath begotten againe to life euerlasting that they frame their conuersation, as becometh the Gospell of Christ, and agreeably to their high and excellent calling; that men beholding it, may glorifie their heauenly Father, and may be allured to a liking of pietie, which is the first step towards the working of it. They must euen shine as lights in the midst of a froward generation, being blamelesse and sincere, and holding out the word of life among them: yea, they are expressely commanded, to walke wisely towards them that are without, because their walking may bee a great furtherance to the others conuersion. They must shew forth the vertues of him, that hath called them from darkenesse to light, that their light may helpe to enlighten others also. They must bee patient in affliction, gentle in bearing wrongs, painefull in doing seruice, iust in all their dealings, true in all their speeches, pure in all their carriage, sober in all their liues, and vnspotted in their whole conuersation.

uerſation. They muſt beare much, and ſuffer long, and be plentiful in workes of mercy, and chearefull in workes of kindeſſe; and aboue all, ſhine forth in doing good againſt euill, and ouercoming iniuries with good turnes. They muſt ſhew themſelues chearefull and amiable, peaceable, and heauenly minded; and that they doe not ſerue themſelues, but ſeek the profit and good of their brethren in charity. They muſt neither bee ſo licentious, as to be wonne by company of others, to things that are vnlawfull; nor ſo ouer ſtrict and ſcrupulous, as to bee enemies to the lawfull uſe of lawfull contents. And it is certaine, that that man (which being ſanctified by the ſpirit, doth ſhew forth the fruits of the ſpirit (ioy, loue, peace, temperance, goodneſſe, meekeneſſe, and the reſt), and that obſerueth a prudent mediocrity in all things, ſo that he neither ouer-ſaſh in vnlawfull things, nor bee too ſtrait in lawfull libertie), ſhall win to himſelfe an honourable eſtimation in the hearts of them that are not ſtarke naught; and ſhall make them ready to receiue his exhortations, and to ioyne with him in good exerciſes, by which they may at length bee made partakers of the grace of God. Wherefore (my brethren) ſee that ye beautifie the doctrine of God; ſee that ye honour the name of Chriſt; ſee that ye be doers of the word, and not hearers onely, deceiuing your owne ſoules. Deny your ſelues, crucifie your luſts, ſerue not your owne bellies, ſeek not your owne things, but ſhew your holy conuerſation in the meekeneſſe of wiſedome. Let thoſe that are not yet regenerate, behold

behold in you that be, something that may affect them, that may stirre them to a good liking, to a care of following, and to a desire (at least) of being found such as you are; and so by working out your owne saluation, be helpers also to the saluation of others. Secondly, let your tongues be well ordered, and your words gracious. Let your lips feede many, let your mouthes be wel-springs of life, and pleasant and fruitfull trees; the words of which (as it were leaues) may heale many. Although the preaching of the Word by the Minister, bee the chiefe meanes of begetting againe; yet there can be no doubt made, but that good communication of priuate men, hath beene, and may be, and (if it were well vsed) would bee effectuell to the same purpose. The preaching that first spread abroad the Gospell, was of men by priuate conference speaking to those of their acquaintance, whom they found opportunitie so to teach; as well as by a more publique preaching of Ministers, Apostles, Euangelists, and Prophets, taking the aduantage of publique assemblies. And in this sense it is sayd of all those, that were scattered abroad by the persecution of *Saul*, that they preached the Gospell to such as they met: (not all indifferently, but alone the Iewes) vntill at length, some of them of *Cyrene*, began also to speake vnto the Gentiles. Now the words of a godly man, tending to conuert others, must be of two sorts, or rather three. First, instructions, I meane a plaine declaration of such necessary heads of Christian doctrine, as are most vsfull to the working of grace, viz. of *Adams* fall, and the mis-

2 By good conference.

miserable estate of mankind thereby; of the necessitie and nature of repentance; of the death and sufferings, and natures, and offices of Christ Iesus; of the exceeding great danger of sinning, and of the endlesse torments of hell; of the certaintie of saluation to all beleeuers, and of the nature of true faith, and such other like. These a godly man should seeke opportunitie to fall in speech of; and auoiding all iangling and friuolous disputes about vnecessary quirkes and quiddities, and matters of ceremony, and disputable points in things externall (wherewith some doe onely take vp the time and trouble themselues, and the Church, without edification): I say shunning, or slenderly and lightly passing over these, should bend himselfe to a more plentifull and serious deliuering of those points (which are so necessary, that without them men cannot be saued), according as God hath giuen him vtterance and abilitie; alwayes remembering to obserue the circumstances of time, place, person: and not to speake in the eares of a scorner, that will despise the wisdome of his heavenly speeches. O how happily might a priuate mans lippes spread abroad knowledge, if hee would thus redeme the time to holy conference! not as if it were not lawfull to speake of other matters, either of businesse, or for delight; but that the best things should not be quite shouldred out, and vtterly forgotten. Thus as men ride together by the way, as they walke together in the field, as they sit together in their houses: they might (without hindrance to their naturall affaires) bee busie in furthering

ring their owne and other mens euerlasting estate. And doubtlesse that man should bee wonderfully confirmed in knowledge himselfe, that would thus endeauour to communicate his knowledge to his brethren. Other things are diminished by participating; but knowledge is encreased by making it common, with a most happy and a gainefull kind of encrease, where both sides be gainers: and the giuer getteth so much more to himselfe, by how much hee giueth more vnto another. Wherefore if those amongst you that haue knowledge, doe meete with ignorant persons (as alas the store of them is so great, that you cannot chuse but meete with many), then open your lips with discretion, and let the law of wisdom be vnder your tongue. Then slip gently into some one or other necessary head of Christian doctrine, that may bee most behoofefull; and from one to another, till your wholesome and profitable speeches, haue helped to open the eyes of the blind. Say to thy selfe, how can I tell but that God by my meanes, may begin to make these simple ones vnderstand wisdom; and these ignorant learne that knowledge, which may in time procure their conuersion? then let thy loue burne within thee, and strengthen thy desires so farre, till thou hast broken thorough the bands of shamefastnesse, and feare, and other carnall hindrances, that Satan will cast in thy way: till hauing made it familiar to thy selfe to vse good conference, thou beest able to doe it at all seasons, and with all readinesse. No souldiour is hindered, either by bashfulnesse or feare, if the compa-
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nie will giue him hearing, to talke of warre, and the discipline of warre. The Drouer and Grazier will bee talking of Sheepe and Oxen. The Husband-man cannot keepe his tongue from the Plough, and the prices of his corne: Euery tradesman is apt to fall in speech of the comodities or workes that belong to his trade: Shall the Christian and sanctified man alone, either feare or shame, to shew forth the riches of his mind, and to be telling of the wonderfull mysteries of godlines? I pray you lay aside carnall feare, and carnall shame, and resolue to approoue the goodnesse of your hearts, by the seasonable wisedome of your words; and remember what *David* tels you in the Psalme; *The mouth of the righteous speaketh wisdom, and his tongue talketh iudgement.* Secondly, ioyne louing and wholesome exhortations, stirring vp one another, and exhorting one another, as the Apostle speaketh. Perswade with the kindest and affablest words thou canst inuent: perswade (I say) those, whom thou mayest hope will bee perswaded by thee, to reade the Scriptures, to reade other good bookes of good men; and if thou thinkest there bee any hope that they will reade the same, giue them withall some brieft and good writing, that thou hast found to thy selfe most beneficiall; especially perswade them to goe and heare the word of God: say, *Come, let vs goe vp to the house of the Lord.* Striue to bring them to a good estimation of Gods ordinance of preaching, and to frequent it constantly, and take advantage, of what thou knowest they haue heard, to stirre

stirre them vp to godly sorrow, and to mourning for sinne, and to amendment of life. Doe thy best to draw them vnto those duties; that haue drawne thy selfe, and may draw them to God. Great is the force of louing perswasion; it stealeth into the soule afore a man is aware, and taketh footing before hee can obserue it. It leades and guides men with a kinde of gentle violence, to the things that they neuer intended; and oftentimes it alters euen peremptory and stomackfull resolutions. Forget not therefore by these goades, to pricke men forward vnto all the good duties of pietie, which thou hast found effectuell to thine owne new birth. And thirdly, let wholesome reproofe or admonitions bee intermingled. How truly sayd hee; that called these, Pretious balmes? onely let them bee deliuered louingly, and seasonably, in as much priuatenesse as may bee, and with as much gentlenesse. It is *Saint Pauls* precept, Admonish the vnruely. Indeed wee must limit it with *Salomons* limitation, vnlesse hee haue shewed himselfe a scooner: but otherwise hee is, and must bee more than ordinarily vnruely, that if hee bee gently taken aside and told of a fault, with kinde words, shall not bee somewhat affected for the present, and more when hee comes alone and thinks of it. But chiefly, if a man doe purposely betake himselfe to one with whom he hath some acquaintance, and some interest in him, hauing formerly prayed to God for assistance and successe; and there in milde and sorrowfull manner, lay open vnto him the greatnesse of that euill course hee can prooue him

2. To those of
their family, by
worshipping
with them.

him to liue in; the danger of it, the dishonesty, the discreditfulness, the vengeance of God against it, and such like; withall, beseeching the offender to remember himselfe, and afore it be too late, to reforme himselfe. If a man (I say) shall thus doe, he must be a double scorner (euen one that hath settled himselfe in the seate of the scornfull), that shall not bee somewhat wrought vpon by words so sweetly and wisely vttered. And thus must all regenerate persons (as they haue occasion) labour the regenerating of others by good life, and good speeches. Now I shew gouernours of families, how they should seeke the regenerating of those that are vnder their gouernment. Their care must extend it selfe, partly to those of yeeres, partly to their infants. For those of yeeres: first, they must see God serued in their owne families, learning of him that said, *I and mine house will serue the Lord.* Now God is serued in the familie by reading of the Scriptures, & inuocation of the name of God: for seeing God hath vnited them into the body of one family, and made them a common body; therefore hee doth require a common seruice of them, that they may all ioyne in doing homage to him, to whom all are seruants; remembring, that euen the families as well as the kingdomes, are cursed, that call not vpon the name of God. Is the Master commanded to whet the Law of God vpon his children as hee sits in his house? and must it not needes follow, that he must ioyne with them in calling vpon that God, whose law that is? When *Dauid* did pray in his house, it seemeth probable to me,

me, that if it had beene a priuate prayer of himselfe alone, no man could haue knowne it, his enemies could not haue found him at it. It was therefore rather an household prayer, than a closet prayer; in regard of which those enemies of his did seeke an aduantage against him. And seeing *Hester* tooke her maides with her in the extraordinarie prayers ioyned with fasting, we haue little reason to thinke, but that she tooke them to her also in her daily and ordinary prayers. *Zachary* tels of them vpon whom the spirit of grace and prayer should bee poured, that they should mourne (and this mourning was not without praying) euery family apart, and their wiues apart. Behold an exercise of the family apart, from other families; and of each member of the family (the wife put for the rest synecdochically) apart from other members of it. So then, let euery godly man strue to propagate godlinesse, by performing these duties of godlinesse with his people. Let him make them acquainted with the Scriptures, by an orderly and constant reading it amongst them; and let him learne them, how to pray for themselues, by praying with them, and for them all.

Secondly, let him instruct them in the principles of Religion, teaching them some good Catechisme, according to their capacitie; at least labouring to driue into their heads, the maine poynts of Christian doctrine; and that in such familiar sort of questioning with them, that they may make him perceiue they know what they speake. Must not children be brought vp in information

*Catechising
them.*

mation of the Lord? and how this should bee, if they be not catechized, I thinke no man can conceiue. Is not knowledge as necessary for the soule, as food for the body? Doubtlesse he must be voyd of knowledge that will deny it. How then shall hee not deserue to be called worse than an Infidell, that cares not though his peoples soules bee starued? You all know, that the Master is enioyned to looke that his seruants breake not the Sabbath: Assure your selues, the law of God puts one part of his dutie, for all parts of the same kinde, so that hee must as well looke to them, that they know God and his worship, as that they doe not prophane his Sabbath. *Salomons* mother taught him when he was young. Shee may be a president for all mothers: and the father should be ashamed to be found negligent in that, wherein the mother must bee forward. *Abraham* commanded his seruants to keepe the law of God. How should hee command them to keepe it, if he had not taught it them? God would haue him that was bought with money, circumcised. Doubtlesse then, hee would haue him also instructed in the religion of the Iewes, whereof that circumcision was a badge. In very deede, if this, and the former dutie bee not done by the master, hee shewes himselfe little to heede the saluation of his familie. So that whosoeuer doth make conscience of helping his household to heauen, must leade them the way, by seruing the Lord with them, and teaching them his waies.

Thirdly, bringing
ing to the
Church.

Thirdly, hee must likewise bring them to the assembly

sembly of God, to heare his word preached, and examine them what they haue learnt and remembred. For if people be at Church and attend not, little shall they get by the word: and if they bee neuer demanded what they haue heard, they will not likely attend; but a desire of not shaming themselues by silence to such questions, will make them bow their eares and listen. Indeele herein the master must consider the capacitie of his seruants, and encourage those of meane wits in the little they can doe; and rather draw them to remember something (who are lesse ready for that dutie) by louing perswasion, than by tartnesse of speech; and by commending to them the necessitie of remembring the word, rather than by speeches of disgrace. And if they cannot remember any thing, yet hee must not desist to examine, exhort, admonish still: for why, this is the best meanes that hee can doe, to make them marke and obserue: and hauing done his owne dutie, he shall bee blamelesse before God, though they be negligent.

And last of all, hee must not forget to pray vnto God, for the regenerating of those vnder his roofo in speciall. For if *Paul* did begge of God the saluation of the Iewes (his countrey-men); shall a Gouvernour of a family forget those of his family, whom he daily sees, and speaketh with? In truth, of all requests that a man can make for his people, this is the most behoofefull, and the most necessarie. This the Master that doth, shall finde himselfe made louing, charitable, patient, courteous to-

4. Praying for
regeneration.

wards his seruants : for in exercising Christian charitie towards them , hee shall be sure to finde it encrease. And if hee make such particular prayers, either they shall bee heard to his great content ; or at least they shall be accepted by God, as fruites of his charitie, as much as if they were heard. If God bee glorified by the conuersion and saluation of our children and seruants, as well as our owne ; and his glory bee (as it should be) deere vnto vs, as well as our owne saluation ; why should wee forget to beg at his hands so profitable a thing for persons so neere vnto vs ? Wherefore if thou hast formerly been behind hand in mentioning thy wife, children, seruants to God this way ; now make it one of thy daily and hearty petitions. O Lord bee thou entreated to make these my children thy children, and these my seruants thy seruants ; and let thy spirit worke grace in them , that they may bee true members of thy family (the Church of the sanctified), as well as of this my familie.

*Especially for
Infants, to bring
them to Bap-
tisme in right
manner.*

But there remaineth one peculiar thing in behalfe of Infants ; that is , not alone to bring them to Baptisme (which all doe as a matter of course), but to bring them to Baptisme with an high esteem of that ordinance, and with seruent prayers to God for his blessing vpon it , that it may bee effectuell for their regeneration. Doubtlesse Baptisme is the Sacrament of the New birth ; and looke what efficacie the Lords supper hath to feed our soules ; the same (I must thinke, vnlesse I could see a difference in the common nature of these two Sacraments) hath Baptisme to the re-beggetting. Wherefore

fore it is a most behoouefull duety of the parents (not with those publike prayers alone which are made, in, and by the Congregation, being very well and fitly prescribed in our Liturgie: but) with most vrgent prayers at home, to beg of God, that their Infant may bee washed with the holy Ghost, as well as with water. Is not a new birth worth asking, thinke we? thy childe cannot aske; therefore it is thy duty, as to bring him to be baptized, so to strue with God in earnest prayers, that his Baptisme may becom effectual. For my part (brethren), none errour seemes to mee more absurd, than to imagine, that the Spirit of regeneration is included in water, as a medicine in a boxe; or so necessarily ioyned to the water, as a sweet smell to something, that is perfumed: that all which are baptized should also be inwardly and actually regenerated. But this I hold, that we should beg the regeneration of each one that is baptized, and presume him to be regenerate; bicause we see the seale of the new birth stamped vpon him. But among other causes of the inefficacy of this Sacrament. I thinke one chiefe, to be the parents little esteeme of it; that rather doe it as a matter of course, than as a thing that shall bee behoouefull for them, and that they expect Gods blessing vpon, for the sealing vp of regeneration. God is not (for the most part he is not) importuned as he expecteth to be, for his co-operation with this ordinance. Many, and many parents come to the Baptisme of their children, or cause their children to be brought vnto it, without faith, without feruent prayer, without any care vsed to haue it

blest vnto their children. Many a good man would be afraid to come to the Communion himselfe, without some speciall calling vpon God for his heauenly blessing, without some speciall care of renewing his repentance; but euen of those that thus make account of the Sacrament of nourishment for themselves, there be, that haue made so little account of the Sacrament of begetting againe, that they scarce haue made one prayer the more for it, or beene any whit the more carefull to lament their owne originall corruption, and their child, which it hath receiued from them. Doubtlesse heerein they haue manifested their too light and slender esteeme of this Sacrament, and must be carefull now to reforme it. Is not thy child ingraffing into Christ, as desirable a thing as thine owne being fed vp in him? Is not his being made a new man, as well worth praying for, as thy being made a strong man? If it be, what causeth that thou neglectest that carefull and solemne preparation to the Sacrament of ingraffing thy childe into the body of Christ, that thou art diligent to performe vnto the seale of thine owne nourishing vp in Christ? bee admonished therefore to shew a more pretious account of this ordinance hereafter (if it shall fall out, that God doe giue thee a child to bring vnto it) by most earnest praying (and if it may bee also, fasting therewithall), that it may bee made effectuell to thine infants regeneration. Oh how great a blessing is it to a Father, to haue his child regenerated euen from his infancy! how great a blessing for the child to bee borne againe,
euen

euen so soone (almost) as euer hee is first borne! Why should not a man crie mightily to God for such a blessing? Hath not the Lord bound vs to seeke to his ordinance, and to bring our children to it? Doubtlesse Circumcision was no more needfull for Iewish Infants, than Baptisme for ours. Why then, why doe not we seeke to it according to the worth of it? and crie to him also to be mercifull to them and vs, in washing them with his spirit, and with water. Sure God hath giuen thee good hope, that thy child may be regenerate there and then, by calling it to the scale of regeneration; wherefore doe thou thy best endeauour to procure that it may be regenerate, by begging the performance of what the scale importeth. Set a day (at least some good time) apart to seeke the face of God, to finde out and confesse thy sinnes, chiefly thine originall sinne, which thou hast deriued to thine Infant; lament it in thy selfe, lament it in and for him; and with the most vehement prayers that thou canst put vp, beseech the Lord to accept thee, to accept the fruit of thy body, to blesse his owne institution to it, to wash it with the holy Ghost, and to beget it to a new life, and to infuse into it that holinesse now (by meanes of Baptisme), which he can as easily infuse into an Infant, as into a man of yeares. I say againe, pray for the regeneration of thy childe, as well as for thine owne nourishing; to obtaine the fruit of Baptisme for it, as to obtaine the fruit of the Lords Supper for thy selfe. Both are Sacraments, both Gods ordinances; but the efficacie of Baptisme is more necessary than that of
the

the Lords supper ; for if one be not borne anew, he cannot be saued , he may be saued without sensible confirmation . And Baptisme cannot bee reiterated , as may the Lords Supper ; wherefore what thou canst doe but once for thy childe , that thou must be carefull to doe this once in the best maner, that being well done , it may be better than twice done . How strong and full hopes of his childes saluation and regeneration might a parent haue, if hee would thus winne them of God by prayer ? the seruient prayer of a righteous man preuaileth very much. Here therefore, if in any thing ; and at this time, if at any time ; and for this benefit , if for any benefit , see that you make your prayers most seruient . And so much for those dueties , which concerne all men to vse both towards all , and towards those of their owne families, both elder and infants.

*The Minister
principally, by
constant and
plaine preach-
ing.*

Now I come to those that concerne the Ministers of Gods word especially : In all the former dueties they are bound , to abound about others : for their calling affords them more knowledge, more opportunities, more authoritie . But some things they must doe , that others may not . They must administer the holy Sacraments ; they must offer vp publique prayers for, and with the congregation : they must preach the Word constantly in season , and out of season ; following Christ Iesus , whose custome it was to goe into their Synagogues euery Sabbath day ; and so to speake , as all wondred at his gracious words . In truth, God would not haue ordained in his Church Pastors,
that

that should liue of the Gospell, and whose maine worke should bee to studie, and to grow in knowledge; but that they should bee carefull to speake, as becomed wholesome doctrine, euen to speake & exhort with all long-suffering, and with all authoritie. And I doe wonder in my very soule, how any man dare aduenture to take vpon him, the weightiest office and burthen that can bee (euen the care of mens soules), that knowes himselfe able to doe no more for their saluation, than a schoole-boy of a dozen yeeres old might doe; euen fairely reade them some prayers, and a chapter or two! Is this the labouring in the Word and doctrine, for which Ministers are specially accounted worthy double honour? Is this to bee a Worke-man, that needed not to be ashamed, diuiding the Word of truth aright? Who can hold vp his face before God, and make answer to these questions; so as it shall not inforce him to confesse, that if hee will bee a Pastour ouer soules, hee must bee able to doe more for the sheepe, than many (perhaps most) of the sheepe are able to doe for themselves. The conscience therefore of that Pastour must needes beare witness against him, that dares reape earthly things, when hee cannot sow spirituall? that dare challenge a place of double honour, when hee cannot performe a single worke. Darest thou (whosoever thou art) for a liuings sake serue filthie lucre, in aduenturing on that calling which thou knowest thy selfe vterly vnable to fullfill? Doubtlesse the time will come, when thou shalt wish that thou haddest rather chosen

chosen to haue liued any where than at the Altar, not being able to doe the seruice of the Altar; and than of the Gospell, not being able to preach the Gospell. O then studie day and night, and by continuall paines, and putting foorth thy selfe to all laboriousnesse, make thy selfe able to doe that, which by paines-taking (with much prayer to God for a blessing) thou maiest attaine vnto. I intreate thee to consider the wordes of our Sauour Christ; Whosoever is a Scribe, instructed for the kingdome of God (that is, a good and fit Minister), must not alone haue in his treasure, but as a good householder, bring foorth of his treasure, new things and old. Art thou not Gods steward? art thou not Gods Embassadour? art thou not Gods fellow-workman? why doest thou not deliuer thine embassage? why doest thou not distribute Gods foode? why doest thou not plant and water, that God may giue the encrease? Consider what a weightie dutie, what a great honour it is to bee Gods instrument for the regenerating of others; to bee a spirituall father, to haue them our spirituall sonnes in Christ, who are Gods adopted sonnes in Christ. Happy is hee to whom many men, some men, one man, oweth his title of Gods childe, and his interest into Gods kingdome.

FINIS.

